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Clarendon Press Series

EURIPIDIS  
HERACLEIDAE

EDITED

WITH INTRODUCTION AND NOTES

BY

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PART I.—INTRODUCTION AND TEXT

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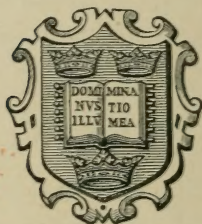
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## INTRODUCTION.

Early career of Euripides. Plot of the *Heracleidae*; its political object. Legends of the descendants of Heracles and their subsequent fortunes. Criticism of the play; its principal characters. Authority for the text and notice of previous editions.

EURIPIDES, the son of Mnesarchus or Mnesarchides, was born in 480 B.C., the year of the battle of Salamis. His early life was spent in the study of literature and philosophy. He was a pupil of Anaxagoras and of the sophists Prodicus and Protagoras, and afterwards became a close friend of Socrates, who was his junior by some years. At the age of twenty-five he produced his first tragedy, the *Peliades*; fourteen years later he won the first prize for a 'trilogy,' or group of three plays, the names of which are unknown to us. His first *extant* play (except perhaps the *Rhesus*) was the *Alcestis*, which appeared in 439 or 438 B.C. The *Medea* and *Hippolytus* followed in 431 and 428 respectively, the *Hecuba* at some date intervening between these two. The *Suppliques* appeared in or about 420, and the HERACLEIDAE, or *Children of Heracles*, may in all probability<sup>1</sup> be assigned to the year 418, occupying therefore a place about midway in the poet's dramatic career.

2  
Others  
430-4

The plot is briefly as follows. The persecuted children of Heracles, fleeing from Eurystheus and accompanied by their faithful protector Iolaus, at length take refuge with Demophon, king of Athens and the surrounding district. The first scene discovers them as suppliants at the altar of Zeus at Marathon, the aged Alcmena being left with her grand-daughters inside the temple. Presently Copreus, the herald of Eurystheus, arrives from Argos, demanding in his master's name the instant return of the fugitives. The Chorus interpose in vain; Demophon appears on the scene, and after an angry altercation with Copreus refuses

<sup>1</sup> For the probable date of this play, see p. 5.



to surrender them. Copreus departs with menaces of war. Iolaus, in the name of the Heracleidae, vows eternal friendship with the Athenians, and Demophon prepares for the impending conflict. Soon Eurystheus and his host appear on the confines of Attica; Demophon is ready to resist him, but is dismayed by the announcement of an oracle that, to ensure success, a maiden of noble birth must be sacrificed to Persephone. At this crisis Macaria, eldest of the daughters of Heracles, offers herself as a victim, persisting in her resolution in spite of the protestations of Demophon and Iolaus. After taking a tender farewell of her friends she disappears from the scene, the Chorus singing an ode in praise of her heroism. A retainer of Hyllus, one of the sons of Heracles, arrives with the news that his master is at hand with a large force, and that both armies are in battle array. Iolaus, in spite of age and decrepitude, insists on accompanying the servant to the field; in the midst of the fight his youth is miraculously restored; he aids Hyllus in defeating the Argives, and with his own hands captures Eurystheus, who is presently brought in chains before Alcmena to receive his doom. She demands his life. The Chorus protest against putting to death a prisoner of war, but Eurystheus declares his willingness to die, and is led off to execution, after prophesying that his death and burial in Attic soil will be a protection to Athens against the descendants of the Heracleidae, if ever they invade the countries of their benefactors.

The *Heracleidae* is one of the plays having a direct political object in connexion with contemporary events. This was to reproach the Lacedaemonians for their ingratitude in allying themselves with their old enemies, the Argives, against the Athenians, who had been in ancient days the protectors of the children of Heracles. The relative position of these three states will best be understood from a summary of the events immediately preceding the assumed date of this play. A few months after the Peace of Nicias between Athens and Sparta in the spring of 421 B.C., Argos had been put forward as the head of a new Peloponnesian confederacy, including Corinth, Elis, and Mantinea. An attempt to establish an alliance between the



Lacedaemonians and Argives towards the close of the same year had signally failed. In 420 Alcibiades, whose policy was then strongly anti-Laconian, induced Argos and her allies to conclude a treaty for 100 years with Athens, in spite of a counter embassy from Sparta. The *Supplices* of Euripides probably appeared at this time, its object being to remind Argos of her debt to Athens, who had formerly espoused the Argive cause against Creon and the Thebans by reclaiming the bodies of their unburied chieftains. That play inculcated the duty of eternal friendship and alliance between the Athenians and Argives, whereas the *Heracleidae* is, as we have seen, of a decidedly opposite tendency<sup>1</sup>. Two years later Agis, king of Sparta, invaded Argolis with his entire force, and the Athenians, as in duty bound, marched to the support of their allies. The decisive victory of Mantinea restored the Lacedaemonian influence in Peloponnesus, while by the efforts of the oligarchical party in Argos the alliance with Athens was quickly dissolved and a treaty made with Sparta for fifty years. This year (418 B.C.) is the probable date of the *HERACLEIDAE*, though some, on account of its anti-Spartan sentiments, are inclined to refer it to one of the earlier years of the Peloponnesian war, between 431 and 427. Considering however its main object and tendency, it is more likely to have been produced at a time when Argos and Sparta were combining their powers to the injury of Athens, than at the beginning of the struggle, with which the Argives were as yet wholly unconcerned.

The main outlines of the legend on which this play is founded are preserved in the narrative of Apollodorus, a fabulist of the second century B.C., who gives the following account. 'After

<sup>1</sup> Prof. Mahaffy in his *History of Greek Literature* (p. 341) observes: 'If it be true that these plays were brought on the stage within three or four years of one another, during the shifting interests of the Peloponnesian war, it will prove how completely Euripides regarded them as temporary political advices, varying with the situation. . . . We may perceive a growing tendency in tragedy to become a written record, and to appeal to the reading public instead of the listening crowd in the theatre.'

Heracles had been taken up to heaven his sons fled from the persecutions of Eurystheus to Ceyx, king of Trachis. Eurystheus demanding their surrender and threatening war, the Heracleidae left Trachis in alarm and wandered as fugitives over Hellas. At last coming to Athens they sat down at the altar of Eleos or Mercy and implored protection, whereupon the Athenians, refusing to give them up to Eurystheus, involved themselves in war. The five sons of Eurystheus were killed in battle, and the king himself took to flight, and being pursued by Hyllus as far as the Scironian rocks was also slain. His head was cut off and brought to Alcmena, who bored out his eyes.' In this narrative (not to mention minor differences, such as the substitution of the altar of Zeus Agoraios for that of Eleos, and the statement that Eurystheus was brought *alive* before Alcmena) nearly everything is omitted that makes the *Heracleidae* interesting as a drama. Apollodorus says nothing about Iolaus, Demophon<sup>1</sup>, or Copreus, or about the self-sacrifice of Macaria. Copreus is mentioned by name in Homer *Iliad* xiv. 639<sup>2</sup>; the slaying of Eurystheus by Iolaus is alluded to by Pindar in his ninth Pythian ode, where the Scholiast records a somewhat different tale of his renovated youth. Macaria is represented in old tradition as a daughter of Heracles, but her character is wholly imaginary, her name being taken from the spring called Macaria, near Tricorythus in the Marathonian tetrapolis<sup>3</sup>.

The event known as the Return of the Heracleidae is placed on the border-land between mythology and history. The received account is that after several unsuccessful invasions of the Peloponnesus, Hyllus having been slain in single combat by Echemus of Tegea, the Heracleidae agreed to abstain from any further attempt to reconquer the country for fifty or a hundred years. Meanwhile they had found refuge with the Dorian

<sup>1</sup> Others, as Pausanias, represent Theseus as king of Athens at the time.

<sup>2</sup> See note on l. 54.

<sup>3</sup> 'Ιστορεῖται Εὐρυσθέως τὴν κεφαλὴν ταφῆναι ἐν τῇ Τρικορύθῳ (l. 32 note) περὶ τὴν κρήνην τὴν Μακαρίαν· καὶ ὁ τόπος καλεῖται Εὐρυσθέως Κεφαλὴ. *Strabo*.



Aegimius (whom Heracles had once aided in a contest with the Lapithae), and after the appointed time had expired Temenus, Cresphontes, and Aristodemus, the great-grandsons of Hyllus, proceeded in conjunction with the Dorians to invade Peloponnesus by way of Naupactus. For the details of this expedition the student is referred to the History of Greece. The result was the conquest of the Achaeans inhabitants of the Peloponnese and the partition of Argos, Sparta, and Messenia among the Dorians and the Heracleidae. This event is dated by Thucydides about eighty years after the Trojan war. Thus the legend comprises within a single epoch a series of events that must have taken many years to accomplish. The Dorian occupation of Peloponnesus is a fact, but it could only have been gradually effected, and not without a long and stubborn resistance on the part of the Achaeans. The legendary accounts vary much as to details, but they mostly agree in representing the recovery of the Peloponnesus as an act of *restoration* of long usurped dominions to their rightful owners, the descendants of Heracles, the original lord of Mycenae and the neighbouring districts.

In criticising some of the plays belonging to the middle period of Euripides' career, Professor C. O. Müller of Göttingen has observed :—‘The pieces of this period are rich in allusions to the events of the day and the relative position of parties formed in the Greek states; and calculated in many ways to flatter the patriotic vanity of the Athenians. But Euripides does not, like Aeschylus, consider the mythical events in any real connexion with the historical . . . . but only seeks out and eagerly lays hold of an opportunity of pleasing the Athenians by exalting their national heroes and debasing the heroes of their enemies<sup>1</sup>.’ This persistent laudation of Athens often exceeds the limits of a self-respecting patriotism. To say of her, as Iolaus is made to do in l. 203, ἐπίφθονον λίαν ἐπαινεῖν ἐστι, is as wide of fact as possible, and a mere pandering to popular vanity<sup>2</sup>.

<sup>1</sup> *Literature of Ancient Greece*, ch. xxv, § 12.

<sup>2</sup> See note on passage. On this subject Keble, in his *Prælectiones*



Among the leading virtues attributed to the Athenian character were piety toward the gods and readiness at all times to champion the distressed; the possession of these virtues is ascribed to hereditary nobleness engendering a high sense of honour (*αἰδώς*, l. 6 note). Of these qualities, and of all institutions proper to a *free* state, such as the common right of public speaking (*ἰσηγορία*) and absolute independence of government (*αὐτονομία*), Athens was justly proud, and the public consciousness of this is clearly manifested in the national drama. Hence in a play like the *Heracleidae*, composed, as we have shown, with a direct political object, *dramatic* considerations in regard to character and plot were of quite secondary importance. The characters in this piece are, it must be confessed, very imperfectly developed. The leading personages, Iolaus, Demophon and Macaria, all disappear before the end of the action. Macaria's part is a mere episode in the play, made necessary by the crisis of the moment; but the story of her sacrifice is not narrated in detail, nor is her fate bewailed in the usual *κόμμος*, or lamentation in lyric verse between Alcmena and the Chorus. Hence some critics have imagined that a large portion of the play has been lost after the choral ode ending at l. 627. But the introduction of such matters at this point would have served only to distract attention from a situation of absorbing interest, the impending battle with Eurystheus and his Argives<sup>1</sup>. In spite of all objections there is little doubt that the *Heracleidae* was a popular play at the time of its representation, and if we would judge its merits fairly, we must view it from the standpoint of the original spectators<sup>2</sup> and by the light of contemporary circum-

*Academicæ*, remarks: 'Euripides propter suos Athenienses nulla ferme tragoedia non tangit rempublicam . . . Iam enim arrogans ille Δῆμος morosior evaserat quam fuerat Sophoclis et Aeschylī temporibus; neque facile ferebat omitti ullam sui laudandi occasionem. Isti quasi libidini obtemperavit, ut potuit, Euripides, magno sane Tragoediæ detrimento.' —*Prael. Acad.* c. xxix.

<sup>1</sup> See note on l. 821.

<sup>2</sup> 'Ego quidem sic statuo; si quid in Graecorum poetarum carminibus

stances. If the *Heracleidae* is not a perfect and fully developed *tragedy*, its subject, the distress and final restoration of the outcast children of Heracles, is one of thoroughly tragic interest; while the means of effecting their deliverance, the chivalrous conduct of Demophon and his Athenians, and the noble self-sacrifice of Macaria, constitute genuine materials for a tragic drama.

The colloquy between Iolaus and the Servant of Hyllus before the battle (l. 680, etc.) has been censured as partaking too much of the nature of comedy. Hence it has been thought that the *Heracleidae*, like the *Alcestis*, was intended as a substitute for a 'satyric' play, or the fourth play of a 'tetralogy.'<sup>1</sup> But we have no evidence of such intention, and it is probable that Euripides introduced this scene to enliven the action at a point where the interest might have flagged<sup>2</sup>, and also to enhance the effect of Iolaus' miraculous restoration to youth, in contrast with his former state of decrepitude.

The separate characters in the play may be noticed very briefly. Demophon and Iolaus are types, the one of chivalrous independence in defending the rights of oppressed strangers, the other of noble disinterestedness in a righteous but forlorn cause. Macaria is one of a trio of famous heroines in the plays of Euripides; the other two being Polyxena in the *Hecuba* and Iphigenia at Aulis.<sup>3</sup> With the former of these Macaria has

... eiusmodi [sit], quod ad aequales tantummodo pertineat, id ita laudandum esse, ut memoria ac cogitatione in prisca tempora redeamus, atque eo animo ad talia accedamus, quasi spectemus fabulam, non quasi legamus.' Pflugk, *Prooemium ad Heracleidas*, p. 9.

<sup>1</sup> At the greater Dionysia, after three successive tragedies had been played, a lighter piece, called a 'satyric' play, was presented, the whole forming a 'tetralogy,' or series of four plays. The *Cyclops* is our only extant specimen. For the origin of the name, in connexion with the worship of Dionysus and his attendant Satyrs, see Introduction to the *Alcestis*, pp. viii, ix.

<sup>2</sup> 'Ne scena otiosa esset et langueret usque ad pugnae tempus.' Barnes.

<sup>3</sup> To these we might add *Alcestis*; but hers is an instance of *domestic*

much in common ; she is an exile, Polyxena a slave ; hence in both cases adversity engenders a feeling of despair, and death is welcomed as a release from present misery<sup>1</sup>. Iphigenia on the contrary, still in the freshness of youth and with bright prospects in life, at first deprecates death in a pathetic appeal to Agamemnon<sup>2</sup> ; and then on learning that upon her alone the welfare of her country depends, nerves herself for the approaching sacrifice<sup>3</sup>. Thus in all three instances, fearlessness of death, submission to inevitable fate, and patriotic self-denial are the prevailing motives of action.

In the concluding scene Alcmena's ferocity in demanding the life of Eurystheus is repulsive to our ideas of humanity, but the plot requires his death. The truculent language of Alcmena serves as a foil to the dignified acceptance of his fate by the vanquished king, who in virtue of his death becomes a friend of Athens and her protector in time to come. Moreover by laying all responsibility for the deed upon Alcmena alone, the poet finds the opportunity of clearing his countrymen from blame, and the Chorus are enabled to exclaim at parting, 'We and our rulers are guiltless of his blood !'

Our authority for the text of the *Heracleidae* depends on two MSS., the *Codex Palatinus* in the Vatican Library, and the *Codex Florentinus*, both of the fourteenth century. Of the last named MS., containing numerous corrections, there are three principal copies, one at Florence, the other two at Paris. Neither of these Codices is of first-rate value. The present

heroism, not exercised for patriotic reasons, under pressure of public necessity or misfortune.

<sup>1</sup> Compare Polyxena's concluding words (after deprecating the evils of slavery), *θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος* (*Hec.* 377) with the language of Macaria in l. 595 of this play.

<sup>2</sup> *μαίνεται δ' ὅς εὔχεται θανεῖν· κακῶς ζῆν κρεῖσσον ἢ θανεῖν καλῶς* (*Iph. A.* 1251).

<sup>3</sup> *πάσι γάρ μ' Ἑλλησι κοινὸν ἔτεκες, οὐχὶ σοὶ μόνη* (said to her mother) (*ib.* 1386), and *δίδωμι σῶμα τοῦμόν Ἑλλάδι* (1397).



text is nearly that of Dindorf (1867), with a few corrections by Kirchhoff, Nauck and some of the earlier editors. For the Introduction and commentary I have consulted (besides the selected notes of Musgrave, Markland, Barnes and others in *Variorum* editions) the complete commentaries by Elmsley, Pflugk (re-edited by Klotz in 1858), Wecklein (1885), a useful school book with German notes, and the well-known edition by F. A. Paley in the *Bibliotheca Classica*. The two last are acknowledged in my notes by the initials W. and P. There is also a handy edition by Mr. Beck of Trinity Hall, Cambridge, published in 1882. As my own notes are intended for the use of moderately advanced students, some knowledge of ordinary points of grammar is presupposed, and the information is given chiefly on the more difficult idioms and constructions. Illustrative passages from other plays and authors are mostly quoted in full and sometimes translated, and to avoid needless repetition I have several times referred to the notes in my previous editions of the *Alcestis*, *Helena*, and *Iphigenia in Tauris*, published in the same series by the Clarendon Press. In the text of the play the sign \* marks conjectural emendations of MS. readings, the † shows that a passage is corrupt and that no satisfactory correction has been proposed.

CHARLES S. JERRAM.

May, 1888.

The **Prologue** (πρόλογος) is all that part of a play which precedes the first entrance of the Chorus. It is generally recited by a single actor, but is sometimes, as in this play, expanded into a dialogue.

The **Parodus** (πάροδος) or 'passage-song' was sung by the Chorus while advancing to their place in the orchestra, usually in *anapaestic* (υ υ —) or some similar measure, to accompany the march. The other choral odes, sung by the Chorus in *position*, are called **Stasima** (στάσιμα).

**Epeisodia** (ἐπεισόδια) or 'episodes' are all the parts intervening between complete odes of the Chorus: in other words, the *dialogue*, which now forms the main part of the play, but was originally an *insertion* between the choral songs.

The **Exodus** (ἐξοδος), 'exit,' or concluding scene, is all that follows the last *stasimon*, having no choral ode after it.

The choral odes themselves (unless they are very short) were divided into **Strophe** (στροφή) and **Antistrophe** (ἀντιστροφή). The *strophe* was sung by the Chorus while moving in one direction (as from right to left) towards the side of the orchestra, the *antistrophe* during a reverse movement. The music and metre in these two divisions ought to correspond exactly.

An **Epode** (ἐπώδός) or 'after-song' is sometimes added in a different metre, concluding the ode.

A Greek play was not divided, like our modern plays, into acts and scenes. But all the earlier portion, as far as the first 'episode,' may be taken as equivalent to a first act, the remaining acts being represented by the successive *Epeisodia*, while the entrance of each important character may be considered to mark the beginning of a new scene.

# HERACLEIDAE.

## DRAMATIS PERSONAE.

IOLAUS, *an old man, formerly friend of Heracles.*

COPREUS, *envoy of Eurystheus.*

DEMOPHON, *king of Athens.*

MACARIA, *daughter of Heracles.*

SERVANT of Hyllus.

ALCMENA, *mother of Heracles.*

MESSENGER.

EURYSTHEUS, *king of Mycenae.*

The parts of Iolaus and Eurystheus are played by the first actor (*protagonistes*), those of Demophon and Alcmena by the second (*deuteragonistes*), the rest by the third (*tritagonistes*).

## I. PROLOGUE.

(*Scene: MARATHON. IOLAUS with the sons of Heracles discovered at the altar of Zeus.*)

Ἰόλαος.

Πάλαι ποτ' ἐστὶ τοῦτ' ἐμοὶ δεδογμένον·  
ὁ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ,  
ὁ δ' εἰς τὸ κέρδος λήμ' ἔχων ἀνειμένον  
πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,  
5 αὐτῷ δ' ἄριστος· οἶδα δ' οὐ λόγῳ μαθών.  
ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,  
ἐξὸν κατ' Ἄργος ἡσύχως ναίειν, πόνων  
πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλείει,  
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν



- 10 ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς  
 σώζω τάδ' αὐτὸς δεόμενος σωτηρίας.  
 ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατήρ,  
 πρῶτον μὲν ἡμᾶς ἤθελ' Εὐρυσθεὺς κτανεῖν·  
 ἀλλ' \*ἐξέδραμεν· καὶ πόλις μὲν οἴχεται,
- 15 ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι  
 ἄλλην ἀπ' ἄλλης ἐξορίζοντες πόλιν.  
 πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρυσθεὺς κακοῖς  
 ὕβρισμ' ἐς ἡμᾶς ἠξίωσεν ὑβρίσαι·  
 πέμπων ὅπου γῆς πυνθάνοιθ' ἰδρυμένους
- 20 κήρυκας ἐξαιτεῖ τε κάξείργει χθονός,  
 πόλιν \*προτείνων Ἄργος οὐ σμικρὰν \*φίλιν  
 ἐχθράν τε θέσθαι, χαυτὸν εὐτυχοῦνθ' ἅμα.  
 οἱ δ' ἀσθενῇ μὲν τὰπ' ἐμοῦ δεδορκότες,  
 σμικροὺς δὲ τούσδε καὶ πατρὸς τητωμένους,
- 25 τοὺς κρείσσονας σέβοντες ἐξείργουσι γῆς.  
 ἐγὼ δὲ σὺν φεύγουσι συμφεύγω τέκνοις  
 καὶ σὺν κακῶς πράσσουσι συμπράσσω κακῶς  
 ὀκνῶν προδοῦναι, μή τις ᾧδ' εἴπη βροτῶν·  
 ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατήρ,
- 30 Ἰόλαος οὐκ ἤμυνε συγγενῆς γεγώς.  
 πάσης δὲ χώρας Ἑλλάδος τητῶμενοι,  
 Μαραθῶνα καὶ σύγκληρον ἐλθόντες χθόνα  
 ἰκέται καθεζόμεσθα βώμιοι θεῶν

14. ἐξέδραμεν for ἐξέδραμον Reiske. 19. Ald. ὅπη, Elms. ὅποι.

21. προτείνων for προτιμῶν Canter. φίλιν for φίλων Dindorf. 27.  
 συμπάσχω Cod. Pal.

- προσωφελῆσαι· πεδία γὰρ τῆσδε χθονὸς  
 35 δισσοὺς κατοικεῖν Θησέως παῖδας λόγος  
 κλήρῳ λαχόντας, ἐκ γένους Πανδίωνος,  
 τοῖσδ' ἐγγὺς ὄντας· ὧν ἕκατι τέρμονας  
 κλεινῶν Ἀθηνῶν \*τῆνδ' ἀφικόμεσθ' ὁδόν.  
 δυοῖν γερόντοιν δὲ στρατηγεῖται φυγή·  
 40 ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις,  
 ἡ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνη γένος,  
 ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη,  
 σῶζει· νέας γὰρ παρθένους αἰδούμεθα  
 ὄχλῳ πελάζειν κάπιβωμιοστατεῖν.  
 45 Ὕλλος δ' ἀδελφοί θ' οἷσι πρεσβεύει γένος  
 ζητοῦσ' ὅπου γῆς πύργον οἰκούμεθα,  
 ἣν τῆσδ' ἀπωθώμεσθα πρὸς βίαν χθονός.  
 ὦ τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν  
 πέπλων· ὀρῶ κήρυκα τόνδ' Εὐρυσθέως  
 50 στείχοντ' ἐφ' ἡμᾶς, οὗ διωκόμεσθ' ὑπο  
 πάσης ἀλῆται γῆς ἀπεστερημένοι.  
 ὦ μῖσος, εἴθ' ὅλοιο χῶ πέμψας \*σ' ἀνὴρ·  
 ὥς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ  
 ἐκ τοῦδε ταύτου στόματος ἤγγειλας κακά.

(Enter COPREUS from the direction of Argos.)

Κοπρεύς.

- 55 ἦ που καθῆσθαι τῆνδ' ἔδραν καλὴν δοκεῖς

38. τῆνδ' ὁδόν Steph. for τόνδ' (τῶνδ') ὄρον. 52. σ' inserted by  
 Barnes. 53. Elms. ὅς.

πόλιν τ' ἀφίχθαι σύμμαχον ; κακῶς φρονῶν·  
 οὐ γάρ τις ἔστιν ὃς πάροιθ' αἰρήσεται  
 τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως·  
 χώρει· τί μοχθεῖς ταῦτ' ; ἀνίστασθαί σε χρὴ  
 60 εἰς Ἄργος, οὗ σε λεύσιμος μένει δίκη.

Ἰόλαος.

οὐ δῆτ', ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ  
 ἐλευθέρα τε γαῖ' ἐν ᾗ βεβήκαμεν.

Κοπρεύς.

βούλει πόνον μοι τῇδε προσθεῖναι χερί ;

Ἰόλαος.

οὔτοι βία γέ μ' οὐδὲ τούσδ' ἄξεις λαβών.

Κοπρεύς.

65 γνώσει σύ· (*seizing the boys.*) μάντις δ' ἦσθ' ἄρ' οὐ  
 καλὸς τάδε.

Ἰόλαος.

οὐκ ἂν γένοιτο τοῦτ' ἐμοῦ ζῶντός ποτε.

Κοπρεύς.

ἄπαιρ'· (*pushing IOLAUS down.*) ἐγὼ δὲ τούσδε, καὶ  
 σὺ μὴ θέλῃς,  
 ἄξω νομίζων οὐπὲρ εἰς' Εὐρυσθέως.



Ἰόλαος.

ὦ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,  
 70 ἀμύνεθ'· ἰκέται δ' ὄντες ἀγοραίου Διὸς  
 βιαζόμεσθα καὶ στέφη μιάινεται,  
 πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία.

## II. PARODUS.

(Enter the CHORUS.)

Strophe.

Χορός.

ἔα ἔα· τίς ἢ βοῇ βωμοῦ πέλας  
 ἔστηκε; ποίαν συμφορὰν δείξει τάχα;

Ἰόλαος.

75 ἴδετε τὸν γέροντ' ἀμαλὸν ἐπὶ πέδῳ  
 χύμενον· ὦ τάλας.

Χορός.

πρὸς τοῦ ποτ' ἐν γῇ πτώμα δύστηνον πίτνεις;

\*       \*       \*       \*       \*       \*

Ἰόλαος.

ὄδ', ὦ ξένοι, με σοὺς ἀτιμάζων θεοὺς  
 ἔλκει βιαίως Ζηνὸς ἐκ προβωμίων.

Χορός.

80 \*σὺ δ' ἐκ τίνος γῆς, ὦ γέρον, τετράπτολιν

75. MSS. γέροντα μάλλον.       80. σύ Tyrwhitt for ὅδ'.

ξύνοικον ἦλθες

λαόν ; ἢ πέραθεν ἀλίῳ πλάτα

\*κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἀκτάν ;

Ἰόλαος.

οὐ νησιώτην, ὦ ξένοι, τρίβω βίον,

85 ἀλλ' ἐκ Μυκηναῶν σὴν ἀφίγμεθα χθόνα.

Χορός.

ὄνομα τί σε, γέρον,

Μυκηναῖος ὠνόμαζεν λεώς ;

Ἰόλαος.

τὸν Ἡράκλειον ἵστε που παραστάτην

Ἰόλαον· οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.

Χορός.

90 οἷδ' εἰσακούσας καὶ πρίν· ἀλλὰ τοῦ ποτ' ἐν

χειρὶ σᾶ κομίζεις κόρους νεοτρεφεῖς ; φράσον.

Antistrophe.

Ἰόλαος.

Ἡρακλέους οἷδ' εἰσὶ παῖδες, ὦ ξένοι,

ικέται σέθεν τε καὶ πόλεως ἀφιγμένοι.

Χορός.

95 τί χρέος ἢ λόγων πόλεος, ἔνεπέ μοι,

\*μελόμενοι τυχεῖν ;

83. κατέχετ' Herm. for κατέσχετ' (Elms. κατίσχετ'). Paley  
ἀκραν *metri gratia*. 89. Dobree ὄνομ'. 96. μελόμενοι Cant.  
for μελομένω.

Ἰόλαος.

μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶ  
τῶν σῶν ἀποσπασθέντες εἰς Ἄργος μολεῖν.

Κοπρεύς.

ἀλλ' οὔτι τοῖς σοῖς δεσπόταις τάδ' ἀρκέσει.  
100 οἱ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε.

Χορός.

εἰκὸς θεῶν ἰκτῆρας αἰδεῖσθαι, ξένε,  
καὶ μὴ βιαίῳ  
χειρὶ δαιμόνων ἀπολιπεῖν \*σφ' ἔδη·  
πότνια γὰρ Δίκη τάδ' οὐ πείσεται.

Κοπρεύς.

105 ἔκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως,  
κούδεν βιαίῳ τῇδε χρήσομαι χερὶ.

Χορός.

ἄθεον ἱκεσίαν  
μεθεῖναι πόλει ξένων προστροπάν.

Κοπρεύς.

καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,  
110 εὐβουλίας τυχόντα τῆς ἀμείνονος.

Χορός.

οὔκουν τυράνῳ τῇσδε γῆς φράσαντά σε  
χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βία ξένους  
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν ;

103. MSS. ἀπολείπειν. σφ' for σ' Musgrave.



Κοπρεύς.

τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἀναξ;

Χορός.

115 ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως.

Κοπρεύς.

πρὸς τοῦτον \*ἀγὼν ἄρα τοῦδε τοῦ λόγου  
μάλιστ' ἂν εἴη· τᾶλλα δ' εἴρηται μάτην.

(DEMOPHON is seen approaching.)

Χορός.

καὶ μὴν ὃδ' αὐτὸς ἔρχεται σπουδὴν ἔχων  
Ἀκάμας τ' ἀδελφός, τῶνδ' ἐπήκοοι λόγων.

### III. FIRST EPEISODION.

(Enter DEMOPHON on the right, from Athens.)

Δημοφῶν.

120 ἐπεὶπερ ἔφθης πρέσβυς ὦν νεωτέρους  
βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διός,  
λέξον, τίς ὄχλον τόνδ' ἀθροίζεται τύχη;

Χορός.

ἰκέται κάθηνται παῖδες οἷδ' Ἡρακλέους  
βωμὸν καταστέψαντες ὡς ὄραξ, ἀναξ,  
125 πατρός τε πιστὸς Ἰόλεως παραστάτης.

116. ἀγὼν Herm. for ἀγών. Cod. Fl. πρὸς τοῦτον (τόνδ') ἀγὼν τις.

## Δημοφῶν.

τί δῆτ' ἰυγμῶν ἥδ' ἐδεῖτο συμφορά ;

## Χορός.

βία νιν οὔτος τῆσδ' ἀπ' ἐσχάρας ἄγειν  
ζητῶν βοὴν ἔστησε κάσφηλεν γόνυ  
γέροντος, ὥστε \*μ' ἐκβαλεῖν οἴκτῳ δάκρυ.

## Δημοφῶν.

130 καὶ μὴν στολήν γ' Ἑλληνα καὶ ρυθμὸν πέπλων  
ἔχει, τὰ δ' ἔργα βαρβάρου χερὸς τάδε.

(to COPREUS.)

σὸν δὴ τὸ φράζειν ἐστὶ μὴ μέλλειν τ' ἐμοί,  
ποίας ἀφίξαι δεῦρο γῆς ὄρους λιπῶν ;

## Κοπρεύς.

Ἀργεῖός εἰμι, τοῦτο γὰρ θέλεις μαθεῖν  
135 ἐφ' οἷσι δ' ἤκω καὶ παρ' οὗ λέγειν θέλω.  
πέμπει Μυκηνῶν δευρό μ' Εὐρυσθεὺς ἀναξ  
ἄξοντα τούσδε· πολλὰ δ' ἠλθον, ὧ ξένε,  
δίκαί' ὁμαρτῇ δρᾶν τε καὶ λέγειν ἔχων.  
Ἀργεῖος ὦν γὰρ αὐτὸς Ἀργείους ἄγω  
140 ἐκ τῆς ἐμαυτοῦ τούσδε δραπετάς ἔχων,  
νόμοισι τοῖς ἐκείθεν ἐψηφισμένους  
θανεῖν· δίκαιοι δ' ἐσμέν οἰκοῦντες πόλιν  
αὐτοὶ καθ' αὐτῶν κυρίους κραίνειν δίκας.  
πολλῶν δὲ κάλλων ἐστίας ἀφιγμένων,

- 145 ἐν \*τοῖσιν αὐτοῖς τοισίδ' ἔσταμεν λόγοις,  
 κούδεις ἐτόλμησ' ἴδια προσθέσθαι κακά.  
 ἀλλ' \*ἢ τιν' εἰς σὲ μωρίαν ἐσκεμμένοι  
 δεῦρ' ἦλθον ἢ κίνδυνον ἐξ ἀμηχάνων  
 ῥίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται.
- 150 οὐ γὰρ φρενήρη γ' ὄντα σ' ἐλπίζουσί που  
 μόνον τοσαύτης ἦν ἐπῆλθον Ἑλλάδος  
 τὰς τῶνδ' ἀβούλους συμφορὰς κατοικτιεῖν.  
 φέρ' ἀντίθεες γάρ, τούσδε \*τ' εἰς γαῖαν παρεῖς  
 ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς ;
- 155 τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν,  
 Ἄργους τοσήνδε χεῖρα τήν τ' Εὐρυσθέως  
 ἰσχὺν ἅπασαν τῇδε προσθέσθαι πόλει.  
 ἦν δ' εἰς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα  
 βλέψας πεπανθῆς, εἰς πάλην καθίσταται
- 160 δορὸς τὸ πρᾶγμα· μὴ γὰρ ὥς μέθήσομεν  
 δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.  
 τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεῖς,  
 Τιρυνθίοις θεῖς πόλεμον Ἀργείοις τ' ἔχειν,  
 ποίοις δ' ἀμύνων συμμάχοις ; τίνος δ' ὕπερ
- 165 θάψεις νεκροὺς πεσόντας ; ἢ κακὸν λόγον  
 κτήσει πρὸς ἀστῶν, εἰ γέροντος οὐνεκα  
 τύμβου τὸ μηδὲν ὄντος, ὥς εἰπεῖν ἔπος,  
 παίδων τε τῶνδ' εἰς ἄντλον ἐμβήσει πόδα.

145. τοῖσιν αὐτοῖς τοισίδ' Cant. for τοῖσι δ' αὐτοῖς τοῖσιν. 147.  
 ἢ Elms. for εἰ. 149. ῥίπτοντες Elms. for ῥίπτοῦντες. 152. Kirch.  
 σφῶν for τῶνδ'). 153. τ' Reiske for γ'. 163. θεῖς Musg. for θῆς  
 (Elms. Τιρυνθίας γῆς, Kirch. τί ῥυσιασθείς). 168. Reiske ἐμβήσεις.



- ἐρείς, τὸ λῶστον, ἐλπίδ' εὐρήσειν μόνον.  
 170 καὶ τοῦτο πολλῶ τοῦ παρόντος ἐνδές·  
 κακῶς γὰρ Ἀργείοισιν οἶδ' ὠπλισμένοι  
 μάχονται ἂν ἠβήσαντες, εἴ τι τοῦτό σε  
 ψυχὴν ἐπαίρει, χοῦν μέσῳ πολὺς χρόνος,  
 ἐν ᾧ διεργασθεῖτ' ἄν. ἀλλ' ἐμοὶ πιθοῦ·  
 175 δούς μηδέν, ἀλλὰ τᾶμ' ἔων ἄγειν ἐμέ  
 κτῆσαι Μυκήνας, μηδ' ὅπερ φιλεῖτε δρᾶν  
 πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν  
 φίλους ἐλέσθαι, τοὺς κακίονας λάβης.

## Χορός.

- τίς ἂν δίκην \*κρίνειεν ἢ γνοίῃ λόγον,  
 180 πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς ;

## Ἰόλαος.

- ἄναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονί,  
 εἰπεῖν ἀκουσαί τ' ἐν μέρει πάρεστί μοι,  
 κοῦδεῖς μ' ἀπώσσει πρόσθεν ὥσπερ ἄλλοθεν.  
 ἡμῖν δ' ἐκ τῶδ' οὐδέν ἐστιν ἐν \*μέσῳ·  
 185 ἐπεὶ γὰρ Ἀργούς \*οὐ μέτεσθ' ἡμῖν ἔτι,  
 ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,  
 πῶς ἂν δικαίως ὥς Μυκηναίους ἄγοι  
 ᾧδ' ὄντας ἡμᾶς, οὓς ἀπήλασαν χθονός ;  
 ξένοι γὰρ ἐσμεν. ἢ τὸν Ἑλλήνων ὄρον

175. Ald. δός. 179. κρίνειεν Portus for κρίνοιεν. 180. Ald. σαφῇ. 184. μέσῳ Valcknaer for μέρει. 185. οὐ μέτεσθ' Dobree for οὐδέν ἐσθ'.

- 190 φεύγειν δικαιοῦθ' ὅστις ἂν τάργος \*φύγη ;  
οὔκουν Ἀθήνας γ'. οὐ γὰρ Ἀργείων φόβῳ  
τοὺς Ἡρακλείους παῖδας ἐξελῶσι γῆς.  
οὐ γάρ τι Τραχίς ἐστὶν οὐδ' Ἀχαιικὸν  
πόλισμ', ὅθεν σὺ τούσδε τῇ δίκη μὲν οὔ,  
195 τὸ δ' Ἄργος ὀγκῶν, οἷάπερ καὶ νῦν λέγεις,  
ἤλαυνες ἰκέτας βωμίους καθημένους.  
εἰ γὰρ τόδ' ἔσται καὶ λόγους κρινοῦσι σούς,  
οὐκ οἶδ' Ἀθήνας τάσδ' ἐλευθέρως ἔτι.  
ἀλλ' οἶδ' ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν·  
200 θνήσκειν θελήσουσ'. ἡ γὰρ αἰσχύνῃ πάρος  
τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται.  
πόλιν μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθονον  
λίαν ἐπαινεῖν ἐστι, πολλάκις δὲ δὴ  
καυτὸς βαρυνθεὶς οἶδ' ἄγαν αἰνούμενος.  
205 σοὶ δ' ὥς ἀνάγκη τούσδε βούλομαι φράσαι  
σῶζειν, ἐπεὶπερ τῆσδε προστατεῖς χθονός.  
Πιτθεὺς μὲν ἐστὶ Πέλοπος, ἐκ δὲ Πιτθέως  
Αἴθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθεν  
Θησεύς. πάλιν δὲ τῶνδ' ἀνειμί σοι γένος.  
210 Ἡρακλῆς ἦν Ζηνὸς Ἀλκμήνης τε παῖς,  
κείνη δὲ Πέλοπος θυγατρός· \*αὐτανεψίων  
πατὴρ ἂν εἴη σός τε \*χῶ τούτων γεγώς.  
γένους μὲν ἦκεις ὧδε τοῖσδε, Δημοφῶν·

190. φύγη Elms. for φύγοι. 197. Elms. conj. κρανοῦσι. 198.  
Kirch. οὐ φήμ'. 202. Kirch. πόλει. 211. αὐτανεψίων Reisig for  
αὐτανεψίῳ (ω). 212. χῶ Kirch. for καί.

- ἃ δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ  
 215 τίσαι λέγω σοι παισί· φημὶ γάρ ποτε  
 σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρί,  
 ζωστήηρα Θησεῖ τὸν πολυκτόνον μέτα,  
 Ἄιδου τ' \*ἐρεμνῶν ἐξανήγαγεν μυχῶν  
 πατέρα σόν· Ἑλλὰς πᾶσα τοῦτο μαρτυρεῖ.  
 220 ὧν ἀντιδοῦναί σ' οἶδ' ἀπαιτοῦσιν χάριν,  
 μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν  
 τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.  
 σοὶ γὰρ τόδ' αἰσχρόν, \*κἂν πόλει χωρὶς κακόν,  
 ἰκέτας ἀλήτας συγγενεῖς—οἷμοι κακῶν·  
 225 βλέψον πρὸς αὐτοὺς βλέψον—ἔλκεσθαι βία.  
 ἀλλ' ἄντομαί σε καὶ καταστέφω χεροῖν,  
 μὴ πρὸς γενείου, μηδαμῶς ἀτιμάσης  
 τοὺς Ἡρακλείους παῖδας εἰς χέρας λαβῶν.  
 γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος  
 230 πατὴρ ἀδελφὸς δεσπότης· ἅπαντα γὰρ  
 ταυτ' ἐστὶ κρεῖσσω πλὴν ὑπ' Ἀργείοις πεσεῖν.

## Χορός.

- ῥέκτειρ' ἀκούσας τούσδε συμφορᾶς, ἀναξ.  
 τὴν δ' εὐγένειαν τῆς τύχης νικωμένην  
 νῦν δὴ μάλιστ' εἰσεῖδον· οἶδε γὰρ πατρὸς  
 235 ἐσθλοῦ γεγῶτες δυστυχοῦς' ἀναξίως.

218. ἐρεμνῶν Barnes for ἐρυμνῶν. 223. κἂν πόλει Kirch. for  
 MSS. ἐν τε πόλει (Erfurdt ἐν τε τῇ πόλει, Herm. ἐν πόλει κακόν).  
 228. Elms. λαβεῖν. 232. Ald. τάσδε συμφοράς (Elms. τῶνδε).



## Δημοφῶν.

- τρισαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί,  
 Ἴόλαε, τοὺς σοὺς μὴ παρώσασθαι ξένους·  
 τὸ μὲν μέγιστον Ζεὺς, ἐφ' οὗ σὺ βώμιος  
 θακεῖς νεοσσῶν τήνδ' ἔχων πανήγυριν,  
 240 τὸ συγγενές τε καὶ τὸ προὔφείλιν καλῶς  
 πράσσειν παρ' ἡμῶν τούσδε πατρῶαν χάριν,  
 τό τ' αἰσχρόν, οὐπερ δεῖ μάλιστα φροντίσαι·  
 εἰ γὰρ παρήσω τόνδε συλασθαι βία  
 ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν  
 245 οἰκέειν δοκήσω γαῖαν, Ἀργείοις δ' ὄκνω  
 ἰκέτας προδοῦναι· καὶ τὰδ' ἀγχόνης πέλας.  
 ἀλλ' ὥφελες μὲν εὐτυχέστερος μολεῖν·  
 ὁμῶς δὲ καὶ νῦν μὴ τρέσης ὅπως σέ τις  
 σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία.

(Το COPENHAGEN.)

- 250 σὺ δ' Ἄργος ἐλθὼν ταῦτά τ' Εὐρυσθεῖ φράσον,  
 πρὸς τοῖσδέ τ', εἴ τι τοισίδ' ἐγκαλεῖ ξένοις,  
 δίκης κυρήσει· τούσδε δ' οὐκ ἄξεις ποτέ.

## Κοπρεύς.

οὐδ' ἦν δίκαιον ἦ τε καὶ νικῶ λόγῳ;

## Δημοφῶν.

καὶ πῶς δίκαιον τὸν ἰκέτην ἄγειν βία;

237. Elms. τούσδε, Kirch. λόγους (for ξένους).  
 Ἀργείων, Elms. ὄκνω. 252. Kirch. κυρήσειν.

245. Weckl.

Κοπρεύς.

255 οὐκουν ἐμοὶ τόδ' αἰσχρόν, ἀλλὰ σοὶ βλάβος.

Δημοφῶν.

ἐμοί γ', ἐάν σοι τούσδ' ἐφέλκεσθαι μεθῶ.

Κοπρεΐς.

σὺ δ' ἐξόριζε, κᾶτ' ἐκεῖθεν ἄξομεν.

Δημοφῶν.

σκαῖος πέφυκας τοῦ θεοῦ πλείω φρονῶν.

Κοπρεύς.

δεῦρ', ὥς ἔοικε, τοῖς κακοῖσι φευκτέον.

Δημοφῶν.

260 ἅπασι κοινὸν ῥῦμα δαιμόνων ἔδρα.

Κοπρεΐς.

ταῦτ' οὐ δοκήσει τοῖς Μυκηναίοις ἴσως.

Δημοφῶν.

οὐκουν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;

Κοπρεύς.

βλάπτων γ' ἐκείνους μηδέν, ἣν σὺ σωφρονῇς.

Δημοφῶν.

βλάπτεσθ' ἐμοῦ γε μὴ μαινόντος θεούς.

255. Musgr. οὐκοῦν . . . ἀλλ' οὐ (MSS. ἀλλὰ σύ). 263. Nauck  
τι (for σύ), Kirch. βλάπτων ἐκείνους, μηδέν ἂν σὺ σωφρονοῖς.

Κοπρεύς.

265 οὐ βούλομαι σε πόλεμον Ἀργείοις ἔχειν.

Δημοφῶν.

κάγὼ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.

Κοπρεύς.

ἄξω γε μέντοι τοὺς ἐμοὺς ἐγὼ λαβών.

Δημοφῶν.

οὐκ ἂρ' ἐς Ἄργος ῥαδίως ἅπει πάλιν.

Κοπρεύς.

πειρώμενος δὴ τοῦτό γ' αὐτίκ' εἴσομαι.

Δημοφῶν.

270 κλαίων ἄρ' ἄψει τῶνδε κοῦκ ἐς ἀμβολάς.

Κοπρεύς.

μὴ πρὸς θεῶν κήρυκα τολμήσης θενεῖν.

Δημοφῶν.

εἰ μή γ' ὁ κῆρυξ σωφρονεῖν μαθήσεται.

Χορός.

ἄπελθε· καὶ σὺ τοῦδε μὴ θίγης, ἀναξ.

Κοπρεύς.

στείχω· μιᾶς γὰρ χειρὸς ἀσθενὲς μάχη.

275 ἦξω δὲ πολλὴν Ἄρεος Ἀργείου λαβών



πάγχαλκον αἰχμὴν δεῦρο. μυρίοι δέ με  
 μένουσιν ἀσπιστῆρες Εὐρυσθεύς τ' ἄναξ  
 αὐτὸς στρατηγῶν· Ἀλκάθου δ' ἐπ' ἐσχάτοις  
 καρδοκῶν τὰνθένδε τέρμασιν μένει.

280 λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανήσεται  
 σοὶ καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς·  
 μάτην γὰρ ἤβην ᾧδ' ἄν κεκτώμεθα  
 πολλὴν ἐν Ἀργεῖ, μή σε τιμωρούμενοι.

(Exit COPREUS.)

ΔΗΜΟΦΩΝ.

φθείρου· τὸ σὸν γὰρ Ἀργὸς οὐ δέδοικ' ἐγώ.  
 285 ἐνθένδε δ' οὐκ ἔμελλες αἰσχύνας ἐμὲ  
 ἄξειν βία τούσδ'· οὐ γὰρ Ἀργείων πόλει  
 ὑπήκοον τήνδ', ἀλλ' ἐλευθέραν ἔχω.

ΧΟΡΟΣ.

ᾧρα προνοεῖν, πρὶν ὅροις πελάσαι  
 στρατὸν Ἀργείων·  
 290 μάλα δ' ὀξὺς Ἀρης ὁ Μυκηναίων,  
 ἐπὶ τοῖσι δὲ δὴ μάλλον ἔτ' ἢ πρὶν.  
 πᾶσι γὰρ οὗτος κήρυξι νόμος,  
 δις τόσα πυργοῦν τῶν γιγνομένων.  
 πόσα νιν λέξειν βασιλεῦσι δοκεῖς,  
 295 ὥς δεῖν' ἔπαθεν καὶ παρὰ μικρὸν  
 ψυχὴν ἦλθεν διακναῖσαι;

Ἰόλαος.

οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας  
 ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι  
 γαμεῖν τ' ἀπ' ἐσθλῶν· ὃς δὲ νικηθεὶς πόθῳ  
 300 κακοῖς ἐκοινώνησεν, οὐκ ἐπαινέσω,  
 τέκνοις ὄνειδος οὔνεχ' ἡδονῆς λιπεῖν.  
 τὸ δυστυχὲς γὰρ ἡγύγνεί' ἀμύνεται  
 τῆς δυσγενείας μᾶλλον· ἡμεῖς γὰρ κακῶν  
 εἰς τοῦσχατον πεσόντες ἡὔρομεν φίλους  
 305 καὶ ξυγγενεῖς τούσδ', οἳ τοσῆσδ' οἰκουμένης  
 Ἑλληνίδος γῆς τῶνδε προὔστησαν μόνοι.  
 δότ', ὦ τέκν', αὐτοῖς χεῖρα δεξιὰν δότε,  
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.  
 ὦ παῖδες, εἰς μὲν πείραν ἤλθομεν φίλων·  
 310 ἦν δ' οὖν προθ' ὑμῖν νόστος εἰς πάτραν φανῇ  
 καὶ δώματ' οἰκήσητε καὶ τιμὰς πατρός,  
 σωτήρας ἀεὶ καὶ φίλους νομίζετε,  
 καὶ μήποτ' εἰς γῆν ἐχθρὸν αἵρεσθαι δόρυ,  
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν  
 315 πασῶν νομίζετ'. \*ἄξιοι δ' ὑμῖν σέβειν  
 οἳ γῆν τοσήνδε καὶ Πελασγικὸν λεῶν  
 ἡμῶν ἀπηλλάξαντο πολεμίους ἔχειν,  
 πτωχοὺς ἀλήτας εἰσορῶντες· ἀλλ' ὅμως  
 οὐκ ἐξέδωκαν οὐδ' ἀπήλασαν χθονός.

299. Musgr. γάμων. 309. MSS. ἔλθωμεν. 315. ἄξιοι Elms.  
 for ἄξιον. 317. Pflugk ὑπηλλάξαντο, Musgr. ἐνηλλάξαντο.

(To DEMOPHON.)

- 320 ἐγὼ δὲ καὶ ζῶν καὶ θανών, ὅταν \*θάνω,  
 πολλῶ σ' ἐπαίνῳ Θησέως, ᾧ τᾶν, πέλας  
 ὑψηλὸν \*ἄρῳ καὶ λέγων τάδ' εὐφρανῶ,  
 ὥς εὖ τ' ἐδέξω καὶ τέκνοισιν ἤρκεσας  
 τοῖς Ἡρακλείοις, εὐγενῆς δ' ἂν Ἑλλάδα  
 325 σώζεις πατρίαν δόξαν, ἐξ ἐσθλῶν δὲ φῦς  
 οὐδὲν κακίων τυγχάνεις γεγὼς πατρὸς  
 παύρων μετ' ἄλλων· ἓνα γὰρ ἐν πολλοῖς ἴσως  
 εὖροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

Χορός.

- ἀεὶ ποθ' ἦδε γαῖα τοῖς ἀμηχάνοις  
 330 σὺν τῷ δικαίῳ βούλεται προσωφελεῖν.  
 τοιγὰρ πόνους δὴ μυρίους ὑπὲρ φίλων  
 ἤνεγκε, καὶ νῦν τόνδ' ἀγῶν' ὀρῶ πέλας.

Δημοφῶν.

- σοί τ' εὖ λέλεκται, καὶ τὰ τῶνδ' αὐχῶ, γέρον,  
 τοιαῦτ' ἔσεσθαι· μνημονεύσεται χάρις.  
 335 κἀγὼ μὲν ἀστῶν σύλλογον ποιήσομαι,  
 τάξω θ' ὅπως ἂν τὸν Μυκηναίων στρατὸν  
 πολλῇ δέχωμαι χειρί· πρῶτα μὲν σκοποῦς  
 πέμψω πρὸς αὐτόν, μὴ λάθῃ με προσπεσών·  
 ταχὺς γὰρ Ἄργει πᾶς ἀνὴρ βοηδρόμος·

320. θάνω Brodeau for θάνης. 322. ἄρῳ Elms. for αἴρω.  
 336-7. Kirch. τάξας δ' ὅπως . . . χειρί,

340 μάντεις τ' ἀθροίσας θύσομαι· σὺ δ' εἰς δόμους  
 σὺν παισὶ χώρει, Ζηνὸς ἐσχάραν λιπών.  
 εἰσὶν γὰρ οἱ σου, καὶ ἐγὼ θυραῖος ὦ,  
 μέριμναν ἔξουσ'. ἀλλ' ἴθ' εἰς δόμους, γέρον.

(Exit DEMOPHON.)

Ἰόλαος.

οὐκ ἂν λίποιμι βωμόν, ἐξώμεσθα δὴ  
 345 ἰκέται μένοντες ἐνθάδ' εὖ πράξαι πόλιν·  
 ὅταν δ' ἀγῶνος τοῦδ' ἀπαλλαχθῇ καλῶς,  
 ἵμεν πρὸς οἴκους. θεοῖσι δ' οὐ κακίοσι  
 χρώμεσθα συμμάχοισιν Ἀργείων, ἄναξ·  
 τῶν μὲν γὰρ Ἥρα προστατεῖ Διὸς δάμαρ,  
 350 ἡμῶν δ' Ἀθάνα. φημὶ δ' εἰς εὐπραξίαν  
 καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν·  
 νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

#### IV. FIRST STASIMON.

Strophe.

Χορός.

εἰ σὺ μέγ' αὐχεῖς, ἕτεροι  
 σοῦ πλέον οὐ μέλονται,  
 355 \*ὦ ξεῖν' Ἀργόθεν ἐλθών·  
 μεγαληγορίαισιν δέ γ' ἐμὰς

340. Nauck δ' (for τ'). 344. ἐξώμεσθα δὴ Elms. for ἐξόμεσθα  
 δὲ (Cobet εὐξόμεσθα). 355. ὦ ξεῖν' . . . ἐλθών Erfurdt for ξεῖν' . . .  
 ἐπελθών. 356. Cod. Pal. μεγαληγορίαισι δ' ἐμὰς, Cod. Fl. μεγα-  
 ληγόριασι δέ γ' ἐμὰς.



φρένας οὐ φοβήσεις.  
 μήπω ταῖς μεγάλαισιν οὔτω  
 καὶ καλλιχόροις Ἀθάναις  
 360 εἴη. σὺ δ' ἄφρων ὃ τ' Ἀργεῖ  
 Σθενέλου τύραννος·

## Antistrophe.

ὅς πόλιν ἐλθὼν ἑτέραν  
 οὐδὲν ἐλάσσον' Ἀργούς,  
 θεῶν ἱκτῆρας ἀλάτας  
 365 καὶ ἐμᾶς χθονὸς \*ἀντισχομένους  
 ξένος ὦν βιαίως  
 ἔλκεις, οὐ βασιλευσιν εἷξας,  
 οὐκ ἄλλο δίκαιον εἰπών.  
 ποῦ ταῦτα καλῶς ἂν εἴη  
 370 παρά γ' εὖ φρονοῦσιν;

## Epodus.

εἰρήνην μὲν ἔμοιγ' ἀρέσκει·  
 \*σοὶ δ', ὦ κακόφρων ἄναξ,  
 λέγω· εἰ πόλιν ἥξεις,  
 οὐχ οὔτως ἂ δοκεῖς κυρήσεις.  
 375 οὐ σοὶ μόνῳ ἔγχος οὐδ'  
 ἰτέα κατάχαλκός ἐστιν.  
 ἀλλ', \*ὦ πολέμων ἐραστά,

365. ἀντισχομένους Dind. for ἀντεχομένους (Nauck ἀντομένους).

367. Weckl. βασιλευσι δείξας. 372. σοί Canter for σύ. 377.  
 ὦ . . . ἐραστά Musgr. for οὐ . . . ἐραστάς.

μή μοι δορὶ συνταράξῃς  
 τὰν εὖ χαρίτων ἔχουσαν  
 380 πόλιν, ἀλλ' ἀνάσχον.

## V. SECOND EPEISODION.

(Re-enter DEMOPHON.)

Ἰόλαος.

ὦ παῖ, τί μοι σύννοϊαν ὄμμασιν φέρων  
 ἦκεις; νέον τι πολεμίων λέγεις πέρι;  
 μέλλουσιν ἢ πάρεισιν ἢ τί πυνθάνει;  
 οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος·  
 385 ὁ γὰρ στρατηγὸς εὐτυχῆς τὰ \*πρόσθεν ὦν  
 \*εἴσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν  
 εἰς τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων  
 ὁ Ζεὺς κολαστῆς τῶν ἄγαν ὑπερφρόνων.

Δημοφῶν.

ἦκει στράτευμ' Ἀργεῖον Εὐρυσθεὺς τ' ἀναξ·  
 390 ἐγὼ νιν αὐτὸς εἶδον. ἄνδρα γὰρ χρεῶν,  
 ὅστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,  
 οὐκ ἀγγέλοισι τοὺς ἐναντίους ὀρᾶν.  
 πεδία μὲν οὖν γῆς εἰς τόδ' οὐκ ἐφῆκέ πω  
 στρατόν, λεπαίαν δ' ὀφρύην καθήμενος  
 395 σκοπεῖ, δόκησιν δὴ τόδ' ἂν λέγοιμί σοι,

384. Elms. σε (for γε). 385. πρόσθεν ὦν Tyrh. for πρὸς θεῶν.  
 386. εἴσιν Elms. for ἐστίν. 387. Weckl. τοι (for τῶν). 393.  
 Steph. τάδ' (for τόδ').

- ποία προσάξει στρατόπεδόν \*τ' ἄνευ δορὸς  
 ἐν ἀσφαλεῖ τε τῇσδ' ἰδρύσεται χθονός.  
 καὶ τὰμὰ μέντοι πάντ' ἄραρ' ἤδη καλῶς·  
 πόλις τ' ἐν ὅπλοις σφάγιά θ' ἡτοιμασμένα  
 400 ἔστηκεν οἷς χρὴ ταῦτα τέμνεσθαι θεῶν,  
 θυηπολεῖται δ' ἄστνυ μάντεων ὕπο,  
 τροπαῖά τ' ἐχθρῶν καὶ πόλει σωτήρια.  
 χρησμῶν δ' αἰδοὺς πάντας εἰς ἐν ἀλίσας  
 ἤλεγξα καὶ βέβηλα καὶ κεκρυμμένα  
 405 λόγια παλαιά, τῇδε γῇ σωτήρια.  
 καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτων  
 πόλλ'· ἐν δὲ πάντων γνῶμα ταῦτόν ἐμπρέπει·  
 σφάξαι κελεύουσίν με παρθένον \*κόρη  
 Δήμητρος, ἥτις ἐστὶ πατρὸς εὐγενοῦς.  
 410 ἐγὼ δ' ἔχω μέν, ὡς ὀράς, προθυμίαν  
 τοσὴνδ' ἐς ὑμᾶς· παῖδα δ' οὔτ' ἐμὴν κτενῶ  
 οὔτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω  
 ἄκονθ'· ἐκὼν δὲ τίς κακῶς οὔτω φρονεῖ,  
 ὅστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα ;  
 415 καὶ νῦν πικρὰς ἂν συστάσεις ἂν εἰσίδοις,  
 τῶν μὲν λεγόντων ὡς δίκαιον ἦν ξένοις  
 ἰκέταις ἀρήγειν, τῶν δὲ μωρίαν \*ἐμοῦ  
 κατηγορούντων· \*εἰ δὲ δὴ δράσω τόδε,  
 οἰκείος ἤδη πόλεμος ἐξαρτύεται.

396. τ' ἄνευ Musgr. for τὰ νῦν (Weckl. τέχνη). 406. Kirch.  
 θεσφάτοις. 408-9. κόρη Δήμητρος Barnes for κόρην Δήμητρί γ'.  
 415. Dobree πυκνάς. 417. ἐμοῦ Elms. for ἐμήν. 418. εἰ δὲ δὴ  
 Elms. for ἦν δὲ μή.

420 ταῦτ' οὖν ὄρα σὺ καὶ συνεξεύρισχ' ὅπως  
 αὐτοί τε σωθήσεσθε καὶ πέδον τόδε,  
 κἀγὼ πολίταις μὴ διαβληθήσομαι.  
 οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω  
 ἀλλ' ἦν δίκαια δρῶ, δίκαια πείσομαι.

Χορός.

425 ἀλλ' ἦ πρόθυμον οὖσαν οὐκ ἔᾶ θεὸς  
 ξένοις ἀρήγειν τήνδε χρήζουσαν πόλιν;

Ἰόλαος.

ὦ τέκν', εἰοιγμεν ναυτίλοισιν, οἵτινες  
 χειμῶνος ἐκφυγόντες ἄγριον μένος  
 εἰς χεῖρα γῇ συνῆψαν, εἴτα χερσόθεν  
 430 πνοαῖσιν ἠλάθησαν εἰς πόντον πάλιν.  
 οὕτω δὲ χῆμεῖς τῇσδ' ἀπωθούμεσθα γῆς  
 ἥδη πρὸς ἀκταῖς ὄντες ὡς σεσωσμένοι.  
 οἴμοι· τί δῆτ' ἔτερψας ὦ τάλαινά με  
 ἐλπίς τότ', οὐ μέλλουσα διατελεῖν χάριν;  
 435 συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει  
 κτείνειν πολιτῶν παῖδας, αἰνέσας δ' ἔχω  
 καὶ τὰνθάδ'· εἰ θεοῖσι δὴ δοκεῖ τάδε  
 πράσσειν ἔμ', οὗτοι σοί γ' ἀπόλλυται χάρις.  
 ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τί χρήσομαι.  
 440 ποῖ τρεψόμεσθα; τίς γὰρ ἄστεπτος θεῶν;  
 ποῖον δὲ γαίας ἔρκος οὐκ ἀφίγμεθα;



- ὀλούμεθ', ὦ τέκν', ἐκδοθησόμεσθα δῆ.  
 κάμοῦ μὲν οὐδὲν εἴ με χρὴ θανεῖν μέλει,  
 πλὴν εἴ τι τέρψω τοὺς ἔμοὺς ἐχθροὺς θανών.  
 445 ὑμᾶς δὲ κλαίω καὶ κατοικτεῖρω, τέκνα,  
 καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.  
 ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν,  
 τλήμων δὲ καγὼ πολλὰ μοχθήσας μάτην.  
 χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἐχθροῦ χέρας  
 450 πεσόντας αἰσχροῦ καὶ κακῶς λιπεῖν βίον.  
 ἀλλ' οἶσθ' ὅ μοι σύμπραξον; οὐχ \*ἅπαντα γὰρ  
 πέφευγεν ἐλπίς τῶνδ' μοι σωτηρίας.  
 ἔμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἄναξ,  
 καὶ μήτε κινδύνευε σωθήτω τέ μοι  
 455 τέκν'. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν ἴτω.  
 μάλιστα δ' Εὐρυσθεὺς με βούλοιτ' ἂν λαβὼν  
 τὸν Ἡράκλειον σύμμαχον καθυβρίσαι  
 σκαιὸς γὰρ ἀνὴρ. τοῖς σοφοῖς δ' εὐκτὸν σοφῶ  
 ἐχθραν συνάπτειν, μὴ ἀμαθεῖ φρονήματι.  
 460 πολλῆς γὰρ αἰδοῦς καὶ δίκης τις ἂν τύχοι.

## Χορός.

ὦ πρέσβυ, μή νυν τήνδ' ἐπαιτιῶ πόλιν·  
 τάχ' ἂν γὰρ ἡμῖν ψευδές, ἀλλ' ὅμως κακὸν  
 γένοιτ' ὄνειδος ὡς ξένους προὔδωκαμεν.

451. ἅπαντα Steph. for ἅπασι.  
 Elms., etc. κάτυχής for καὶ δίκης).  
 (Musurus κέρδος).

460. Ald. τύχης (hence Tyrrh.  
 462. ψευδές Nauck for ψεύδος

## Δημοφῶν.

- γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.  
 465 οὐ σοῦ χατίζων δεῦρ' ἀναξ στρατήλατ' εἶ  
 τί γὰρ γέροντος ἀνδρὸς Εὐρυσθεῖ πλέον  
 θανόντος; ἀλλὰ τοῦσδε βούλεται κτανεῖν.  
 δεινὸν γὰρ ἐχθροῖς βλαστάνοντες εὐγενεῖς,  
 νεανῖαι τε καὶ πατρὸς μεμνημένοι  
 470 λύμας· ἃ κείνον πάντα προσκοπεῖν χρεῶν.  
 ἀλλ' εἴ τιν' ἄλλην οἶσθα καιριωτέραν  
 βουλήν, ἐτοίμαζ', ὥς ἔγωγ' ἀμήχανος  
 χρησμῶν ἀκούσας εἰμὶ καὶ φόβου πλέως.

(Enter MACARIA from the temple.)

## Μακαρία.

- ξένοι, θράσος μοι μηδὲν ἐξόδοις ἐμαῖς  
 475 προσθῆτε· πρῶτον γὰρ τόδ' ἐξαιτήσομαι·  
 γυναικὶ γὰρ σιγὴ τε καὶ τὸ σωφρονεῖν  
 κάλλιστον, εἴσω δ' ἥσυχον μένειν δόμων.  
 τῶν σῶν δ' ἀκούσας, Ἰόλεως, στεναγμάτων  
 ἐξηλθον, οὐ ταχθεῖσα πρεσβεύειν γένους.  
 480 ἀλλ' εἰμὶ γάρ πως πρόσφορος, μέλει δέ μοι  
 μάλιστ' ἀδελφῶν τῶνδε, κάμαυτῆς πέρι  
 θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλαι κακοῖς  
 προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

Ἴολαοc.

ὦ παῖ, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων  
 485 τῶν Ἑρακλείων ἐνδίκως αἰνεῖν ἔχω.  
 ἡμῖν δὲ δόξας εὖ προχωρῆσαι δόμος  
 πάλιν μεθέστηκε' αὖθις εἰς τὰμήχανον·  
 χρησμῶν γὰρ ὥδους φησι σημαίνειν ὅδε,  
 οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον  
 490 σφάξαι κελεύειν \*πατρὸς ἥτις εὐγενοῦς,  
 εἰ \*χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδ' εἶναι πόλιν.  
 ταῦτ' οὖν ἀμηχανοῦμεν· οὔτε γὰρ τέκνα  
 \*σφάξειν ὅδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.  
 κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως,  
 495 εἰ μή τι τούτων ἐξαμηχανήσομεν,  
 ἡμᾶς μὲν ἄλλην γαῖαν εὐρίσκειν τινά,  
 αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα.

Μακαρία.

ἐν τῷδε \*κἀχόμεσθα σωθῆναι λόγῳ;

Ἴολαοc.

ἐν τῷδε, τᾶλλα γ' εὐτυχῶς πεπραγότες.

Μακαρία.

500 μή νυν τρέσης ἔτ' ἐχθρὸν Ἀργεῖον δόρυ·

490. πατρὸς Brod. for μητρός. 491. χρὴ (bis) Herm. for χρῆν.  
 493. σφάξειν Elms. for σφάξειν. 495. Matth. conj. μηχανήμ' εἰρήσομεν.  
 498. κἀχόμεσθα Elms. for κεῦχόμεσθα.

- ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,  
 θνήσκειν ἐτοίμη καὶ παρίστασθαι σφαγῇ.  
 τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ  
 κίνδυνον ἡμῶν οὐνεκ' αἴρεσθαι μέγαν,  
 505 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,  
 παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν ;  
 οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,  
 στένειν μὲν ἰκέτας δαιμόνων καθημένους,  
 πατρὸς δ' ἐκείνου φύντας οὐ πεφύκαμεν,  
 510 κακοὺς ὀράσθαι· ποῦ τὰδ' ἐν χρηστοῖς πρέπει ;  
 κάλλιον, οἶμαι, τῆσδ', ἢ μὴ τύχοι ποτέ,  
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν  
 κἄπειτα δεινὰ πατρὸς οὔσαν εὐγενοῦς  
 παθοῦσαν Ἄϊδην μηδὲν ἦσσον εἰσιδεῖν.  
 515 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλγητεύσω χθονός ;  
 κούκ αἰσχυνοῦμαι δῆτ', ἐὰν δὴ τις λέγῃ·  
 'Τί δεῦρ' ἀφίκεσθ' ἰκεσίοισι σὺν κλάδοις  
 αὐτοὶ φιλοψυχοῦντες ; ἔξιτε χθονός·  
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.'  
 520 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,  
 αὐτὴ δὲ σωθεῖς, ἐλπίδ' εὖ πράξειν ἔχω·  
 πολλοὶ γὰρ ἤδη τῇδε προὔδοσαν φίλους·  
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν  
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται ;  
 525 οὐκουν θανεῖν ἄμεινον ἢ τούτων τυχεῖν

504. MSS. αἰρεῖσθαι (Weckl. ἄρασθαι).  
 σῶσαι.

506. Nauck σφε



ἀναξίαν ; ἄλλη δὲ καὶ πρέπει τινὶ  
 μᾶλλον τὰδ', ἥτις μὴ 'πίσημος ὡς ἐγώ.  
 ἡγεῖσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε  
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ.  
 530 νικᾶτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα  
 ἐκοῦσα κούκ ἄκουσα· κάξαγγέλλομαι  
 θνήσκειν ἀδελφῶν τῶνδε κάμαντῆς ὕπερ.  
 εὔρημα γάρ τοι μὴ φιλοψυχοῦς' ἐγὼ  
 κάλλιστον ἡὔρηκ', εὐκλεῶς λιπεῖν βίον.

## Χορός.

535 φεῦ φεῦ, τί λέξω παρθένου μέγαν λόγον  
 κλύων, ἀδελφῶν ἢ πάρος θέλει θανεῖν ;  
 τούτων τίς ἂν λέξειε γενναίους λόγους  
 μᾶλλον, τίς ἂν δράσειεν ἀνθρώπων ἔτι ;

## Ἰόλαος.

ὦ τέκνον, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κάρα,  
 540 ἄλλ' ἐξ ἐκείνου σπέρμα τῆς θείας φρενὸς  
 πέφυκας Ἑρακλῆος· οὐδ' αἰσχύνομαι  
 τοῖς σοῖς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.  
 ἄλλ' ἥ γένοιτ' ἂν ἐνδικωτέρως φράσω·  
 πάσας ἀδελφὰς τῆσδε δεῦρο χρὴ καλεῖν,  
 545 καὶ θ' ἢ λαχοῦσα θνησκέτω γένους ὕπερ·  
 σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.

529. Weckl (from Mekler) κατάρχεσθε ξίφει.  
 Ἑράκλειος (Bothe Ἑρακλέους πέφυκας).

541. Elms.

Μακαρία.

οὐκ ἂν θάνοιμι τῇ τύχῃ λαχοῦς' ἐγώ.  
 χάρις γὰρ οὐ πρόσεστι· μὴ λέξης, γέρον.  
 ἀλλ' εἰ μὲν ἐνδέχεσθε καὶ βούλεσθέ μοι  
 550 χρῆσθαι \*προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ  
 δίδωμ' ἐκοῦσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ.

Ἰόλαος.

φεῦ·  
 ὅδ' αὖ λόγος σοι τοῦ πρὶν εὐγενέστερος·  
 κακείνους ἦν ἄριστος, ἀλλ' ὑπερφέρεις  
 555 τόλμῃ τε τόλμαν καὶ λόγῳ χρηστῷ λόγον.  
 οὐ μὴν κελεύω γ' οὐδ' ἀπεννέπω, τέκνον,  
 θνήσκειν σ'. ἀδελφοὺς ὠφελεῖς θανούσα σούς.

Μακαρία.

σοφῶς κελεύεις· μὴ τρέσῃς μιάσματος  
 τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.  
 560 ἔπου δέ, πρέσβυ· σῇ γὰρ ἐνθανεῖν χερὶ  
 θέλω· πέπλοις δὲ σῶμ' ἐμὸν κρύψον παρών·  
 ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἴμ' ἐγώ,  
 εἴπερ πέφυκα πατρὸς οὔπερ εὔχομαι.

Ἰόλαος.

οὐκ ἂν δυναίμην σῶ παρεστάναι μόρῳ.

550. προθύμῳ Barnes for προθύμως.  
 Pal. (Fl. γ').

557. σ' Reiske from Cod.

Μακαρία.

565 σὺ δ' ἄλλὰ τοῦδε χρῆζε, μή μ' ἐν ἀρσένων,  
ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

Δημοφῶν.

ἔσται τάδ', ὦ τάλαινα παρθένων· ἐπεὶ  
κάμοι τόδ' αἰσχρόν, μή σε κοσμεῖσθαι καλῶς,  
πολλῶν ἑκατι, τῆς τε σῆς εὐψυχίας  
570 καὶ τοῦ δικαίου· τλημονεστάτην δὲ σέ  
πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.  
ἀλλ' εἴ τι βούλει τούσδε τὸν γέροντά τε,  
χώραι προσειποῦς' ὕστατον πρόσφθεγμα \*δῆ.

(Exit DEMOPHON.)

Μακαρία.

ὦ χαῖρε, πρέσβυ, χαῖρε καὶ δίδασκέ μοι  
575 τοιούσδε τούσδε παῖδας εἰς τὸ πᾶν σοφοὺς  
ὥσπερ σύ, μηδὲν μᾶλλον· ἀρκέσουσι γάρ.  
πειρῶ δὲ σῶσαι μὴ θανεῖν πρόθυμος ὢν·  
σοὶ παῖδές ἐσμεν· σαῖν χεροῖν τεθράμμεθα.  
ὀρᾶς δὲ κάμῃ τὴν ἐμὴν ὥραν γάμου  
580 διδοῦσαν ἀντὶ τῶνδε κατθανουμένην.  
ὕμεῖς δ' ἀδελφῶν ἢ παροῦς' ὁμιλία,  
εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὅσων  
ἡμὴ πάροιθε καρδία σφαγήσεται.  
καὶ τὸν γέροντα τήν τ' ἔσω γραῖαν δόμων

573. δῆ Elms. for μοι (Herm. προσφθεγμάτων).  
καί (for μή).

577. Kirch.

- 585 τιμᾶτε πατρὸς μητέρ' Ἀλκμήνην ἐμοῦ  
 ξένους τε τούσδε. καὶ ἀπαλλαγὴ πόνων  
 καὶ νόστος ὑμῖν εὐρεθῇ ποτ' ἐκ θεῶν,  
 μέμνησθε τὴν σώτειραν ὥς θάψαι χρεῶν.  
 κάλλιστά τοι δίκαιον· οὐ γὰρ ἐνδεῆς  
 590 ὑμῖν παρέστην, ἀλλὰ προὔθανον γένους.  
 τὰδ' ἀντὶ παίδων ἐστὶ μοι κειμήλια  
 καὶ παρθενείας, εἴ τι δὴ κάτω χθονός.  
 εἴη γε μέντοι μηδέν· εἰ γὰρ ἔξομεν  
 κακῇ μερίμνας οἱ θανούμενοι βροτῶν,  
 595 οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν  
 κακῶν μέγιστον φάρμακον νομίζεται.

Ἰόλαος.

- ἀλλ', ὦ μέγιστον ἐκπρέπουσ' εὐψυχία  
 πασῶν γυναικῶν, ἴσθι, τιμιωτάτη  
 καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανούσ' ἔσει πολὺ·  
 600 καὶ χαῖρε· δυσφημεῖν γὰρ ἄξομαι θεάν,  
 ἧ σὸν κατῆρκεται σῶμα, Δήμητρος κόρην.

(Exit MACARIA. IOLAUS sinks to the ground.)

- ὦ παῖδες, οἰχόμεσθα· \*λύεται μέλη  
 λύπη· λάβεσθε κεῖς ἔδραν μ' ἐρείσατε  
 αὐτοῦ πέπλοισι τοῖσδε κρύψαντες, τέκνα.  
 605 ὥς οὔτε τούτοις ἥδομαι πεπραγμένοις,  
 χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον·  
 μείζων γὰρ ἄτη, συμφορὰ δὲ καὶ τάδε.



## VI. SECOND STASIMON.

Strophe.

Χορός.

οὔτινά φημι θεῶν ἄτερ ὄλβιον, οὐ βαρύποτμον  
ἄνδρα γενέσθαι,

610 οὐδὲ τὸν αὐτὸν αἰεὶ βεβάναι δόμον  
εὐτυχίᾳ· παρὰ δ' \*ἄλλαν ἄλλα  
μοῖρα διώκει·

τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε,  
τὸν δ' \*ἀτίταν εὐδαίμονα τεύχει.

615 μόρσιμα δ' οὔτι φυγεῖν θέμις, οὐ σοφία τις  
ἀπώσεται·

ἀλλὰ μάταν ὁ πρόθυμος αἰεὶ πόνον ἔξει.

Antistrophe.

ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν \*φέρει μεηδ'  
ὑπεράλγει

620 φροντίδα λύπα·  
εὐδόκιμον γὰρ ἔχει θανάτου μέρος  
ἀ μελέα \*πρὸ τ' ἀδελφῶν καὶ γᾶς,  
οὐδ' ἀκλεής νιν

δόξα πρὸς ἀνθρώπων ὑποδέξεται·

625 ἀ δ' ἀρετὰ βαίνει διὰ μόχθων.

ἄξια μὲν πατρός, ἄξια δ' εὐγενίας τάδε γίγνεται·  
εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

611. ἄλλαν Seidl. for ἄλλον [γ']. 614. ἀτίταν Fix for ἀλήταν (Elms. ἀλάταν). 619. φέρε Elms. for ὑπέρ. 622. πρὸ τ' Barnes for πρὸς.

## VII. THIRD EPEISODION.

(Enter SERVANT of Hyllus.)

Θεράπων.

630 ὦ τέκνα, χαίρετ'. Ἰόλεως δὲ ποῦ γέρων  
μήτηρ τε πατρὸς τῆσδ' ἔδρας ἀποστατεῖ;

Ἰόλαος.

πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία.

Θεράπων.

τί χρῆμα κεῖσαι καὶ κατηφὲς ὄμμ' ἔχεις;

Ἰόλαος.

φροντὶς τις ἦλθ' οἰκεῖος, ἥ \*ξυνειχόμην.

Θεράπων.

635 ἔπαιρέ νυν σεαυτόν, ὀρθωσον κάρα.

Ἰόλαος.

γέροντές ἐσμεν κοῦδαμῶς ἐρρώμεθα.

Θεράπων.

ἦκω γε μέντοι χάρμα σοι φέρων μέγα.

Ἰόλαος.

τίς δ' εἶ σύ; ποῦ σοι συντυχῶν ἀμνημονῶ;

Θεράπων.

"Υλλου πενέστης· οὐ με γιγνώσκεις ὄρων;

Ἰόλαος.

640 ὦ φίλταθ', ἥκεις ἄρα σωτὴρ νῶν βλάβης;

Θεράπων.

μάλιστα· καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε.

(IOLAUS calls ALCMENA from the temple.)

Ἰόλαος.

ὦ μῆτερ ἐσθλοῦ παιδός, Ἀλκμήνην λέγω,

ἔξελθ', ἄκουσον τούσδε φιλτάτους λόγους.

πάλαι γὰρ ὠδίνουσα τῶν ἀφιγμένων

645 ψυχὴν ἐτήκου νόστος εἰ γενήσεται.

(Enter ALCMENA.)

Ἀλκμήνη.

τί χρῆμ' αὐτῆς πᾶν τόδ' ἐπλήσθη στέγος;

Ἰόλαε, μὼν τίς σ' αὖ βιάζεται παρῶν

κῆρυξ ἀπ' Ἀργους; ἀσθενὴς μὲν ἢ γ' ἐμὴ

ρώμη, τοσόνδε δ' εἰδέναι σε \*χρή, ξένε,

650 οὐκ ἔστ' ἄγειν σε τούσδ' ἐμοῦ ζώσης ποτέ.

ἦ τᾶρ' ἐκείνου μὴ νομιζοίμην ἐγὼ

μήτηρ ἔτ'. εἰ δὲ τῶνδε προσθίξει χερί,

δυοῖν γέροντοιν οὐ καλῶς ἀγωνιεῖ.

Ἰόλαος.

θάρσει, γεραιά, μὴ τρέσης, οὐκ Ἀργόθεν

655 κῆρυξ ἀφίκται πολεμίους λόγους ἔχων.

640. Porson νῶν σωτήρ. 643. Elms. τοῦδε. 649. σε χρή  
Dobree for σ' ἐχρῆν. 652. προσθίξει Elms. for προσθίξεις.

Ἀλκμήνη.

τί γὰρ βοήν ἔστησας ἄγγελον φόβου ;

Ἰόλαος.

σέ, πρόσθε ναοῦ τοῦδ' ὅπως βαίης πέλας.

Ἀλκμήνη.

οὐκ \*ἦσμεν ἡμεῖς ταῦτα· τίς γάρ ἐσθ' ὅδε ;

Ἰόλαος.

ἦκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.

Ἀλκμήνη.

660 ὦ χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν.  
ἀτὰρ τί χώρα τῇδε προσβαλὼν πόδα  
ποῦ νῦν ἄπεστι ; τίς νιν εἶργε συμφορὰ  
σὺν σοὶ φανέντα δεῦρ' ἐμὴν τέρψαι φρένα ;

Θεράπων.

στρατὸν καθίζει τάσσεταιί θ' ὃν ἦλθ' ἔχων.

Ἀλκμήνη.

665 τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ.

Ἰόλαος.

μέτεστιν· ἡμῶν δ' ἔργον ἱστορεῖν τάδε.

Θεράπων.

τί δῆτα βούλει τῶν πεπραγμένων μαθεῖν ;



Ἰόλαος.

πόσον τι πλήθος συμμάχων πάρεστ' ἔχων ;

Θεράπων.

πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.

Ἰόλαος.

670 ἴσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι.

Θεράπων.

ἴσασιν· καὶ δὴ λαιὸν ἔστηκεν κέρας.

Ἰόλαος.

ἤδη γὰρ ὥς εἰς ἔργον ὥπλισται στρατός ;

Θεράπων.

καὶ δὴ παρήκται σφάγια τάξεων \*πέλας.

Ἰόλαος.

πόσον τι δ' ἔστ' ἄπωθεν Ἀργεῖον δόρυ ;

Θεράπων.

675 ὥστ' ἐξορᾶσθαι τὸν στρατηγὸν ἐμφανῶς.

Ἰόλαος.

τί δρῶντα ; μὲν τάσσοντα πολεμίων στίχας ;

Θεράπων.

ἠκάζομεν ταῦτ'· οὐ γὰρ ἐξηκούομεν.

ἀλλ' εἰμ'· ἐρήμους δεσπότας τοῦμὸν μέρος

οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν.

673. πέλας Dind. for ἐκός.

Ἰόλαος.

680 κᾶγωγε σὺν σοί· ταῦτ᾽ ἀρ φροντίζομεν,  
φίλοις παρόντες, ὥς ἔοιγμεν, ὠφελεῖν.

Θεράπων.

ἤκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.

Ἰόλαος.

καὶ μὴ μετασχεῖν γ' ἀλκίμου μάχης φίλοις.

Θεράπων.

οὐκ ἔστ' ἐν ὄψει τραῦμα μὴ δρώσης χέρος.

Ἰόλαος.

685 τί δ' ; οὐ θένοίμι καὶ ἐγὼ δι' ἀσπίδος ;

Θεράπων.

θένοίς ἄν, ἀλλὰ πρόσθεν αὐτὸς ἄν πέσοις.

Ἰόλαος.

οὐδεὶς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.

Θεράπων.

οὐκ ἔστιν, ὦ τᾶν, ἣ ποτ' ἦν ῥώμη σέθεν.

Ἰόλαος.

ἀλλ' οὖν μαχοῦμαί γ' ἀριθμὸν οὐκ ἐλάσσοσι.

Θεράπων.

690 σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις.

Ἰόλαος.

μή τοί μ' ἔρυκε δρᾶν παρεσκευασμένον.

Θεράπων.

δρᾶν μὲν σύ γ' οὐχ οἶός τε, βούλεσθαι δ' ἴσως.

Ἰόλαος.

ὥς μὴ μενοῦντα τᾶλλα σοι λέγειν πάρα.

Θεράπων.

πῶς οὖν \*ὀπλίτης τευχέων ἄτερ φανεῖ;

Ἰόλαος.

695 ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὄπλα  
τοῖσδ', οἷσι χρησόμεσθα κάποδώσομεν  
ζῶντες· θανόντας δ' οὐκ ἀπαιτήσῃ θεός.  
ἀλλ' εἴσιθ' εἴσω κάπὸ πασσάλων ἐλὼν  
ἐνεγχε' ὀπλίτην κόσμον ὥς τάχιστα μοι.  
700 αἰσχροὺν γὰρ οἰκουργήμα γίγνεται τόδε,  
τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλῖα μένειν.

(Exit SERVANT.)

Χορός.

λῆμα μὲν οὐπω στόρνυσι χρόνος  
τὸ σόν, ἀλλ' ἡβᾶ· σῶμα δὲ φροῦδον.  
τί πονεῖς ἄλλως ἢ σὲ μὲν βλάβῃ,  
705 σμικρὰ δ' ὀνήσει πόλιν ἡμετέραν;

693. Kirch. ὥς μ' οὐ. 694. ὀπλίτης Elms. for ὀπλίταις. 696. τοῖσδ', οἷσι corr. in Cod. Fl. for τοῖσδ' οὖσι.

χρῇ γνωσιμαχεῖν \*σὴν ἡλικίαν,  
 τὰ δ' ἀμήχαν' ἔαν· οὐκ ἔστιν ὅπως  
 ἦβην κτήσει πάλιν αὐθις.

Ἀλκμήνη.

τί χρῆμα μέλλεις σῶν φρενῶν οὐκ ἔνδον ὦν  
 710 λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς ;

Ἰόλαος.

ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρῇ τούτων μέλειν.

Ἀλκμήνη.

τί δ' ; ἦν θάνης σύ, πῶς ἐγὼ σωθήσομαι ;

Ἰόλαος.

παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.

Ἀλκμήνη.

ἦν δ' οὖν, ὃ μὴ γένοιτο, χρήσονται τύχη ;

Ἰόλαος.

715 οἷδ' οὐ προδώσουσίν σε, μὴ τρέσης, ξένοι.

Ἀλκμήνη.

τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ' ἔχω.

Ἰόλαος.

καὶ Ζηνὶ τῶν σῶν, οἷδ' ἐγώ, μέλει πόνων.



Ἀλκμήνη.

φεῦ·

Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·  
εἰ δ' ἐστὶν ὅσιος αὐτὸς οἶδεν εἰς ἐμέ.

(*Re-enter SERVANT.*)

Θεράπων.

720 ὅπλων μὲν ἤδη τήνδ' ὀρᾶς παντευχίαν,  
φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας.  
ὥς ἐγγὺς ἀγών, καὶ μάλιστ' Ἄρης στυγεῖ  
μέλλοντας· εἰ δὲ τευχέων φοβεῖ βάρος,  
νῦν μὲν πορεύου γυμνός, ἐν δὲ τάξεσιν  
725 κόσμῳ πυκάζου τῷδ'· ἐγὼ δ' οἴσω τέως.

Ἰόλαος.

καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχων  
τεύχη κόμιζε, χειρὶ δ' ἔνθες ὀξύην,  
λαιόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.

Θεράπων.

ἦ παιδαγωγεῖν γὰρ τὸν ὀπλίτην χρεών ;

Ἰόλαος.

730 ὄρνιθος οὐνεκ' ἀσφαλῶς πορευτέον.

Θεράπων.

εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ.

Ἰόλαος.

ἔπειγε· λειφθεὶς δεινὰ πείσομαι μάχης.

Θεράπων.

σύ τοι βραδύνεις, οὐκ ἐγώ, δοκῶν τι δρᾶν.

Ἰόλαος.

οὐκουν ὀρᾶς μου κῶλον ὥς ἐπείγεται;

Θεράπων.

735 ὀρῶ δοκοῦντα μᾶλλον ἢ σπεύδοντά σε.

Ἰόλαος.

οὐ ταῦτ' ἀλέξεις, ἡνίκ' ἂν λεύσσης μ' ἐκεῖ.

Θεράπων.

τί δρῶντα; βουλοίμην δ' ἂν εὐτυχοῦντά γε.

Ἰόλαος.

δι' ἀσπίδος \*θείνοντα πολεμίων τινά.

Θεράπων.

εἰ δὴ ποθ' ἤξομέν γε· τοῦτο γὰρ φόβος.

Ἰόλαος.

φεῦ.

740 εἴθ', ὦ βραχίων, οἷον ἡβήσαντά σε  
μεμνήμεθ' ἡμεῖς, ἡνίκα ξὺν Ἡρακλεῖ  
Σπάρτην ἐπόρθεις, σύμμαχος γένοιό μοι  
τοιούτος· οἷος ἂν τροπὴν Εὐρυσθέως

θείην, ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.

745 ἔστιν δ' ἐν ὄλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον,  
εὐψυχίας δόκησις· οἴόμεσθα γὰρ  
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.

(Exit IOLAUS with the Servant.)

# VIII. THIRD STASIMON.

Strophe I.

Χορός.

γᾶ καὶ παννύχιος σελάνα  
καὶ λαμπρόταται θεοῦ

750 φαεσίμβροτοι αὐγαί,  
ἄγγελίαν μοι \*ἐνέγκαιτ',  
ἰαχήσατε δ' οὐρανῷ  
καὶ παρὰ θρόνον ἀρχέταν  
\*γλαυκᾶς τ' ἐν Ἀθάνας.

755 μέλλω τᾶς πατριώτιδος γᾶς,  
μέλλω περὶ καὶ δόμων,  
ἰκέτας ὑποδεχθεῖς,  
κίνδυνον πολιῷ τεμεῖν σιδάρῳ.

Antistrophe I.

δεινὸν μὲν πόλιν ὥς Μυκήνας

760 εὐδαίμονα καὶ δορὸς

744. Nauck θείμην. 750. Musgr. φαεσιμβρότου. 751. ἐνέγκαιτ' Herm. for ἐνέγκατ'. 754. γλαυκᾶς . . . Ἀθάνας Schaefer for γλαυκᾶ . . . Ἀθάνᾳ. 756. Cod. Pal. καὶ περί, Fl. περὶ τῶν (Weckl. περὶ δαιμόνων).

πολυαίνεται ἀλκᾶ  
 μῆνιν ἐμᾶ χθονὶ κεύθειν·  
 κακὸν δ' ὦ πόλις, εἰ ξένους  
 ἰκτῆρας παραδώσομεν

765 \*κελεύσασιν ἝΑργους.

Ζεὺς μοι σύμμαχος, οὐ φοβοῦμαι,  
 Ζεὺς μοι χάριν ἐνδίκως  
 ἔχει· οὐποτε θνατῶν  
 \*ἥσους [δαίμονες] ἔκ γ' ἐμοῦ φανοῦνται.

Strophe I.

770 ἀλλ', ὦ πότνια, σὸν γὰρ οὔδας  
 γᾶς σὸν καὶ πόλις, ἅς σὺ μάτηρ  
 δέσποινά τε καὶ φύλαξ,  
 πόρευσον ἄλλα τὸν οὐ δικαίως  
 τᾶδ' ἐπάγοντα \*δορυσσύητα  
 775 στρατὸν Ἀργόθεν· οὐ γὰρ ἐμᾶ γ' ἀρετᾶ  
 δίκαιός εἰμ' ἐκπεσεῖν μελάρων.

Antistrophe II.

ἐπεὶ σοι πολύθυστος αἰεὶ  
 τιμὰ κραίνεται, οὐδὲ λάθει  
 μηνῶν φθινὰς ἀμέρα,  
 780 νέων τ' αἰοιδᾶι χορῶν τε μολπαί.

765. κελεύσασιν ἝΑργους Reiske for καὶ λεύσιμον ἝΑργος (Steph. ἄλγος). 769. MSS. ποτ' ἂν εἴτ' ἐμοῦ [δαίμονες] ἔκ γ' ἐμοῦ Kirch. παρ' ἐμοὶ θεοί Dind. 774. δορυσσύητα Dind. for δορύσσοντα [δορύσσοντα]. 777. ἐπεὶ Herm. for ἀλλ' ἐπὶ (ἐπεὶ), πολύθυστος Dind. for πολύθυτος. 778. λήθει Fl. (al. κεύθει).



ἀνεμόεντι δὲ \*γᾶς ἐπ' ὄχθῳ  
 ὀλολύγματα παννυχίοις ὑπὸ παρ-  
 θένων ἰαχῇ ποδῶν κρότοισιν.

## IX. FOURTH EPEISODION.

(Enter SERVANT from the battle-field.)

Θεράπων.

δέσποινα, μύθους σοί τε συντομωτάτους  
 785 κλύειν ἐμοί τε τῷδε καλλίστους φέρω.  
 νικῶμεν ἐχθροὺς καὶ τροπαῖ' ἰδρύεται  
 παντευχίαν ἔχοντα πολεμίων σέθεν.

Ἀλκμήνη.

ὦ φίλταθ', ἥδε σ' ἡμέρα διήλασεν  
 ἡλευθερωσθαι τοῖσδε τοῖς ἀγγέλλμασιν.  
 790 μιᾶς δέ μ' οὐπω συμφορᾶς ἐλευθεροῖς·  
 φόβος γὰρ εἴ μοι ζῶσιν οὓς ἐγὼ θέλω.

Θεράπων.

ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.

Ἀλκμήνη.

ὁ μὲν γέρων \*οὖν ἔστιν Ἰόλεως \*ἔτι;

Θεράπων.

μάλιστα· πράξας γ' ἐκ θεῶν κάλλιστα δῆ.

781. δὲ γᾶς Nauck for δ' ἐπ' (δὲ γ' ἐπ') ὄχθῳ. 788. Reiske  
 διήνυσεν. 793. οὖν Jacobs for οὐκ. ἔτι Elms. for ὅδε.

Ἀλκμήνη.

795 τί δ' ἔστι ; μῶν τι κεδνὸν ἡγωνίζετο ;

Θεράπων.

νέος μεθέστηκ' ἐκ γέροντος αὐθις αὖ.

Ἀλκμήνη.

θαυμάστ' ἔλεξας· ἀλλά σ' εὐτυχῇ φίλων  
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

Θεράπων.

εἷς μου λόγος σοι πάντα \*σημανεῖ τάδε.

800 ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατὸν  
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,  
ἐκβὰς τεθρίππων Ὑλλος ἀρμάτων πόδα  
ἔστη μέσοισιν ἐν μεταιχμίοις δορός.  
κᾶπειτ' ἔλεξεν· ὦ στρατῆγ' ὃς Ἀργόθεν

805 ἦκεις, τί τήνδε γαῖαν οὐκ εἰάσαμεν ;  
καὶ τὰς Μυκήνας οὐδὲν ἐργάσει κακὸν  
ἀνδρὸς στερήσας· ἀλλ' ἐμοὶ μόνος μόνῳ  
μάχην συνάψας, ἥ κτανὼν ἄγου λαβὼν  
τοὺς Ἡρακλείους παῖδας ἢ θανὼν ἐμοὶ  
810 τιμὰς πατρώους καὶ δόμους ἔχειν ἄφες.  
στρατὸς δ' ἐπήνεσ', εἷς τ' ἀπαλλαγὰς πόνων  
καλῶς λελέχθαι μῦθον εἷς τ' εὐψυχίαν.  
ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεῖς λόγων  
οὔτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ὢν,

- 815 ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός,  
 ἀλλ' ἦν κάκιστος· εἶτα τοιοῦτος γεγώς  
 τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.  
 "Υλλος μὲν οὖν ἀπώχετ' εἰς τάξιν πάλιν·  
 μάντεις δ' ἐπειδὴ μονομάχου δι' ἀσπίδος
- 820 διαλλαγὰς ἔγνωσαν οὐ τελουμένας,  
 ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν  
 λαιμῶν βροτείων εὐθὺς οὔριον φόνον.  
 οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων  
 πλευραῖς ἐκρυπτον πλευρ'. Ἀθηναίων δ' ἀναξ
- 825 στρατῷ παρήγγειλ' οἷα χρή τὸν εὐγενῆ·  
 "Ω ξυμπολῖται, τῇ τε βοσκούσῃ χθονὶ  
 καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεών.'  
 ὁ δ' αὖ τό τ' Ἄργος μὴ καταισχῦναι \*θέλειν  
 καὶ τὰς Μυκήνας συμμάχους ἐλίσσεται.
- 830 ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ  
 σάλπιγγι καὶ συνῆψαν ἀλλήλοις μάχην,  
 πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,  
 πόσον τινὰ στεναγμὸν οἰμωγὴν θ' ὁμοῦ;  
 τὰ πρῶτα μὲν νυν πίτυλος Ἀργείου δορὸς
- 835 ἐρρήξαθ' ἡμᾶς· εἴτ' ἐχώρησαν πάλιν.  
 τὸ δεύτερον δὲ πούς ἐπαλλαχθεὶς ποδί,  
 ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς ἐκαρτέρει μάχῃ·  
 πολλοὶ δ' ἔπιπτον, ἦν δὲ \*δύο κελεύσματα·  
 "Ω τὰς Ἀθήνας, ὦ τὸν Ἀργείων γύην

- 840 σπείροντες, οὐκ ἀρήξετ' αἰσχύνην πόλει ;  
 μόλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων  
 ἔτρεψάμεσθ' Ἀργεῖον εἰς φυγὴν δόρυ.  
 κἀνταυθ' ὁ πρέσβυς "Τλλον ἐξορμώμενον  
 ἰδὼν, ὀρέξας ἰκέτευσε δεξιᾶν
- 845 Ἰόλαος ἐμβῆσαί νιν ἵππειον δίφρον.  
 λαβὼν δὲ χερσὶν ἡνίας Εὐρυσθέως  
 πώλοισ ἐπείχε. τὰπὸ τοῦδ' ἤδη κλύων  
 \*λέγοιμ' ἂν ἄλλων, δεῦρο δ' αὐτὸς εἰσιδὼν.  
 Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον
- 850 δίας Ἀθάνας ἄρμ' ἰδὼν Εὐρυσθέως,  
 ἡράσαθ' Ἡβῇ Ζηνὶ θ', ἡμέραν μίαν  
 νέος γενέσθαι κάποτίσασθαι δίκην  
 ἐχθρούς. κλύειν δὲ θαύματος πάρεστί σοι.  
 δισσὼ γὰρ ἀστέρ ἱππικοῖς \*ἐπὶ ζυγοῖς
- 855 σταθέντ' ἔκρυσαν ἄρμα λυγαίῳ νέφει  
 σὸν δὲ λέγουσι παῖδά γ' οἱ σοφώτεροι  
 "Ἡβῇ θ' ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων  
 βραχιόνων ἔδειξεν ἡβητὴν τύπον.  
 αἰρεῖ δ' ὁ κλεινὸς Ἰόλεως Εὐρυσθέως
- 860 τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι.  
 δεσμοῖς τε δήσας χεῖρας ἀκροθίνιον  
 κάλλιστον ἥκει τὸν στρατηλάτην ἄγων  
 τὸν ὄλβιον πάραιθε· τῇ δὲ νῦν τύχῃ  
 βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,

848. λέγοιμ' ἂν ἄλλων Valckn. for λέγοι μὲν ἄλλος.  
 Reiske for ὑπό.

856. Reiske θ' (for γ').

854. ἐπὶ



865 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἂν  
θανόντ' ἴδῃ τις· ὥς ἐφήμεροι τύχαι.

Χορός.

ὦ Ζεῦ τροπαῖε, νῦν ἐμοὶ δεινοῦ φόβον  
ἐλεύθερον πάρεστιν ἡμαρ εἰσιδεῖν.

Ἀλκμήνη.

ὦ Ζεῦ, χρόνῳ μὲν τᾶμ' ἐπεσκέψω κακά,  
870 χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω·  
καὶ παῖδα τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ  
θεοῖς ὁμιλεῖν νῦν ἐπίσταμαι σαφῶς.

ὦ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,  
ἐλεύθεροι δὲ τοῦ κακῶς ὀλουμένου

875 Εὐρυσθέως ἔσεσθε καὶ πόλιν πατρὸς  
ὄψεσθε, κλήρους δ' ἐμβατεύσετε χθονὸς  
καὶ θεοῖς πατρώοις θύσεθ', ὧν ἀπειργαμένοι  
ξένοι πλανήτην εἶχετ' ἄθλιον βίον.

ἀτὰρ τί κεύθων Ἰόλεως σοφὸν ποτε

880 Εὐρυσθέως ἐφείσαθ' ὥστε μὴ κτανεῖν  
λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,  
ἐχθροὺς λαβόντα μὴ ἀποτίσασθαι δίκην.

Θεράπων.

τὸ σὸν προτιμῶν, ὥς νιν ὀφθαλμοῖς ἴδοις

\*κρατοῦσα καὶ σῇ δεσποτούμενον χερί.

885 οὐ μὲν ἐκόντα γ' αὐτόν, ἀλλὰ πρὸς βίαν

ἔξευξ' ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο  
 ζῶν εἰς σὸν ἐλθεῖν ὄμμα καὶ δοῦναι δίκην.  
 ἀλλ' ὦ γεραιά, χαῖρε καὶ μέμνησό \*μοι  
 ὃ πρῶτον εἶπας, ἡνίκ' ἡρχόμην λόγου,  
 890 \*ἐλευθερώσειν μ'. ἐν δὲ τοῖς τοιοῖσδε χρῆ  
 ἀψευδὲς εἶναι τοῖσι γενναίοις στόμα.

## X. FOURTH STASIMON.

## Χορός.

## Strophe I.

ἐμοὶ χορὸς μὲν ἡδύς, εἰ λίγεια  
 λωτοῦ χάρις \*εἰνὶ δαιτί,  
 εἴη δ' εὐχαρις Ἀφροδίτα·  
 895 τερπνὸν δέ τι καὶ φίλων ἄρ'  
 εὐτυχίαν ιδέσθαι  
 τῶν πάρος οὐ δοκούντων.  
 πολλὰ γὰρ τίκτει  
 Μοῖρα τελεσσιδώτειρ'  
 900 Αἰὼν τε \*Κρόνου παῖς.

## Antistrophe I.

ἔχεις ὁδόν τιν', ὦ πόλις, δίκαιον·  
 οὐ χρεὶ ποτε τόδ' ἀφελέσθαι,

888. μοι Reiske for μου. 890. ἐλευθερώσειν Pors. for ἐλευθέρωσον.  
 893. MSS. ἐνὶ δαί Dind. and Cant. εἰνὶ δαιτί (Herm. ἐνὶ δὲ δαῖτες,  
 Weckl. ἐστ' ἐπὶ δαιτί· ἡδεῖα δ'). 895. Dind. ἄρ' (for ἄρ'). 900.  
 Κρόνου Mus. for χρόνου. 902. Weckl. τοῦτ' (MSS. τοῦδ').

τιμᾶν θεούς· ὁ δὲ μή σε φάσκων  
 ἐγγὺς μανιῶν ἐλαύνει,  
 905 δεικνυμένων ἐλέγχων  
 τῶνδ' ἐπίσημα γάρ τοι  
 θεὸς παραγγέλλει,  
 τῶν ἀδίκων παραιρῶν  
 φρονήματος αἰεί.

## Strophe II.

910 ἔστιν ἐν οὐρανῷ βεβακῶς  
 τεὸς γόνος, ᾧ γεραιά·  
 φεύγει λόγον ὥς τὸν Ἄιδα  
 δόμον κατέβα πυρὸς  
 δεινᾷ φλογὶ σῶμα δαισθείς·  
 915 Ἥβας τ' ἐρατὸν χροῖζει  
 λέχος χρυσεάν κατ' αὐλάν.  
 ᾧ Ὑμέναιε, δισσοὺς  
 παῖδας Διὸς ἡξίωσας.

## Antistrophe II.

συμφέρεται τὰ πολλὰ πολλοῖς·  
 920 καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν  
 λέγουσ' ἐπίκουρον εἶναι,  
 καὶ τοῦσδε θεᾶς πόλις  
 καὶ λαὸς ἔσωσε κείνας,  
 ἔσχεν δ' \*ὕβριν ἀνδρός, ᾧ θυ-

925 μὸς ἦν πρὸ δίκας \*βίαιος.  
 μήποτ' ἐμοὶ φρόνημα  
 ψυχά τ' ἀκόρεστος εἶη.

# XI. EXODUS.

(Enter MESSENGER with EURYSTHEUS bound.)

Ἄγγελος.

δέσποιν', ὀρᾶς μέν, ἀλλ' ὅμως εἰρήσεται,  
 Εὐρυσθέα σοι τόνδ' ἄγοντες ἤκομεν,  
 930 ἄελπτον ὄψιν τῷδέ τ' οὐχ ἦσσον τυχεῖν·  
 οὐ γάρ ποτ' ἠΰχει χεῖρας ἴξεσθαι σέθεν,  
 ὅτ' ἐκ Μυκηνῶν \*πολυπόνῳ σὺν ἀσπίδι  
 ἔστειχε μείζον τῆς δίκης φρονῶν πολύ,  
 πέρσων Ἀθάνας. ἀλλὰ τὴν ἐναντίαν  
 935 δαίμων ἔθηκε καὶ μετέστησεν τύχην.  
 Ὕλλος μὲν οὖν ὃ τ' ἐσθλὸς Ἰόλεως βρέτας  
 Διὸς τροπαίου καλλίνικον \*ἵστασαν·  
 ἐμοὶ δὲ πρὸς σὲ τόνδ' ἐπιστέλλουσ' ἄγειν,  
 τέρψαι θέλοντες σὴν φρέν'. ἐκ γὰρ εὐτυχοῦς  
 940 ἥδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὀρᾶν.

Ἀλκμήνη.

ὦ μῖσος, ἥκεις ; εἰλέ σ' ἡ Δίκη χρόνῳ ;  
 πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κᾶρα

925. βίαιος Musgt. for βιαίως. 932. MSS. πολυπόνων σὺν  
 ἀσπίσιν (Elms. πολυπόνους). 933. Ald. τύχης, Jacobs πόλιν.  
 937. ἵστασαν Elms. for ἔστασαν.



- καὶ τλήθι τοὺς σοὺς προσβλέπειν \*ἐναντίον  
 ἐχθρούς· κρατεῖ γὰρ νῦν γε κοῦ κρατεῖς ἔτι.  
 945 ἐκεῖνος εἰ σύ, βούλομαι γὰρ εἰδέναι,  
 ὃς πολλὰ μὲν τὸν ὄνθ' ὅπου ὅστι νῦν ἐμὸν  
 παῖδ' ἡξίωσας, ὦ πανοῦργ', ἐφυβρίσαι·  
 τί γὰρ σὺ κεῖνον οὐκ ἔτλης καθυβρίσαι;  
 ὃς καὶ παρ' Αἰδην ζῶντά νιν κατήγαγες·  
 950 ὕδρας λέοντάς τ' ἐξαπολλύναι λέγων  
 ἔπεμπες. ἄλλα δ' οἷ' ἐμηχανῶ κακὰ  
 σιγῶ· μακρὸς γὰρ μῦθος ἂν γένοιτό μοι.  
 κοῦκ ἤρκεσέν σοι ταῦτα τολμήσαι μόνον,  
 ἀλλ' ἐξ ἀπάσης κάμῃ καὶ τέκν' Ἑλλάδος  
 955 ἦλαντες ἰκέτας δαιμόνων καθημένους,  
 τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.  
 ἀλλ' ἡῦρες ἄνδρας καὶ πόλισμ' ἐλεύθερον,  
 οἷ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς,  
 καὶ κερδανεῖς ἅπαντα· χρὴ γὰρ οὐχ ἅπαξ  
 960 θνήσκειν σὲ πολλὰ πῆματ' ἐξειργασμένον.

Ἄγγελος.

οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.

Ἀλκμήνη.

ἄλλως ἄρ' αὐτὸν αἰχμάλωτον εἴλομεν.  
 εἵργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;

Ἄγγελος.

τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

943. ἐναντίον Elms. for ἐναντίους. 959. Reiske χρῆν (for χρή).

Ἀλκμήνη.

965 τί δὴ τόδ' ; ἐχθροὺς τοισίδ' οὐ καλὸν κτανεῖν ;

Ἄγγελος.

οὐχ ὄντιν' ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

Ἀλκμήνη.

καὶ ταῦτα δόξανθ' Ὑλλος ἐξηνέσχετο ;

Ἄγγελος.

χρῆν δ' αὐτόν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.

Ἀλκμήνη.

χρῆν τόνδε μὴ ζῆν μηδὲ \*φῶς ὁρᾶν ἔτι.

Ἄγγελος.

970 τότε ἡδικήθη πρῶτον οὐ θανὼν ὅδε.

Ἀλκμήνη.

οὐκ οὔν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην ;

Ἄγγελος.

οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι.

Ἀλκμήνη.

ἔγωγε· καίτοι φημὶ καὶ εἶναι τινα.

Ἄγγελος.

πολλὴν ὑφέξεις μέμψιν, εἰ δράσεις τόδε.

969. Weckl. χρῆ, MSS. μηδ' ὁρᾶν φάος ἔτι, Musgr. μηδὲ φῶς ὁρᾶν ἔτι (Barnes μηδ' ὁρᾶν φάος τόδε, Nauck μηδ' ἔτ' εἰσορᾶν φάος).

Ἄλκμῆνῃ.

- 975 φιλῶ πόλιν τήνδ'· οὐδὲν ἀντιλεκτέον.  
 τοῦτον δ', ἐπείπερ χεῖρας ἦλθεν εἰς ἐμάς,  
 οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται.  
 πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλῃ  
 καὶ τὴν φρονοῦσαν μείζον ἢ γυναῖκα χρὴ  
 980 λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται.

Χορός.

δεινόν τι καὶ συγγνωστόν, ὦ γύναι, σ' ἔχει  
 νεῖκος πρὸς ἄνδρα τόνδε, γιγνώσκω καλῶς.

Εὐρυσθεύς.

- γύναι, σάφ' ἴσθι μή με θωπεύσοντά σε,  
 μηδ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι  
 985 λέξονθ' ὅθεν χρὴ δειλίαν ὀφλεῖν τινα.  
 ἐγὼ δὲ νεῖκος οὐχ ἐκὼν τόδ' ἡράμην·  
 ἥδη γε σοὶ μὲν αὐτανέψιος γεγώς,  
 τῷ σῷ δὲ παιδὶ συγγενῆς Ἑρακλείει.  
 ἀλλ' εἴτ' ἔχρηζον εἴτε μή, θεὸς γὰρ ἦν,  
 990 Ἥρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον.  
 ἐπεὶ δ' ἐκείνῳ δυσμένειαν ἡράμην  
 κἄγωνων ἀγῶνα τόνδ' ἀγωνιούμενος,  
 πολλῶν σοφιστῆς πημάτων ἐγιγνόμην  
 καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν ἀεὶ

982. Nauck μῖσος.

988. Ἑρακλείει Elms. for Ἑρακλεί.

- 995 ὅπως διώσας καὶ κατακτείνας ἐμοὺς  
 ἐχθροὺς τὸ λοιπὸν μὴ συνοικοίην φόβῳ,  
 εἰδὼς μὲν οὐκ ἀριθμὸν ἀλλ' ἐτητύμῳς  
 ἄνδρ' ὄντα τὸν σὸν παῖδα· καὶ γὰρ ἐχθρὸς ὦν  
 ἀκούσεται \*τά γ' ἐσθλὰ χρηστὸς ὦν ἀνὴρ.  
 1000 κείνου δ' ἀπαλλαχθέντος οὐκ ἐχρῆν μ' ἄρα  
 μισούμενον πρὸς τῶνδε καὶ ξυνειδότα  
 ἐχθραν πατρώαν, πάντα κινήσαι πέτρον,  
 κτείνοντα κάκβάλλοντα καὶ τεχνώμενον;  
 τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.  
 1005 οὐκουν σύ γ' ἂν λαβοῦσα τὰς ἐμὰς τύχας  
 ἐχθροῦ λέοντος \*δυσμενῇ βλαστήματα  
 ἤλαυνες ἂν κακοῖσιν, ἀλλὰ σωφρόνῳς  
 εἴασας οἰκεῖν Ἄργος· οὐτὶν' ἂν πίθοις.  
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε  
 1010 πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις  
 οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανών·  
 πόλις δ' ἀφῆκε σωφρονοῦσα, τὸν θεὸν  
 μεῖζον τίουσα τῆς ἐμῆς ἐχθρας πολύ.  
 ἃ γ' εἶπας ἀντήκουσας· ἐντεῦθεν δὲ χρῆ  
 1015 τὸν προστρόπαιον τόν τε γενναῖον καλεῖν.  
 οὕτω γε μέντοι τᾶμ' ἔχει· θανεῖν μὲν οὐ  
 χρήζω, λιπὼν δ' ἂν οὐδὲν ἀχθοίμην βίον.

995. Elms. from Ald. δηώσας. 999. Cant. τὰ γ' ἐσθλά, MSS.  
 ἀκούσεται γ' ἐσθλά. 1006. δυσμενῇ Steph. for δυσγενῇ. 1011.  
 Elms. κατθανεῖν. 1014. MSS. πρὸς ἃ γ', Herm. ἃ γ' εἶπας Elms.  
 προσεῖπας.



Χορός.

παραινέσαι σοι σμικρόν, Ἀλκμήνη, θέλω,  
τὸν ἄνδρ' ἀφείναι τόνδ', ἐπεὶ πόλει δοκεῖ.

Ἀλκμήνη.

1020 τί δ', ἦν θάνῃ τε καὶ πόλει πιθώμεθα;

Χορός.

τὰ λῶστ' ἂν εἴῃ· πῶς τάδ' οὖν γενήσεται;

Ἀλκμήνη.

ἐγὼ διδάξω ῥαδίως· κτανοῦσα γὰρ  
τόνδ' εἶτα νεκρὸν τοῖς μετελθοῦσιν φίλων  
δώσω· τὸ γὰρ σῶμ' οὐκ ἀπιστήσω χθονί,  
1025 οὗτος δὲ δώσει τὴν δίκην θανὼν ἐμοί.

Εὐρυσθεύς.

κτεῖν', οὐ παραιτοῦμαί σε· \*τὴνδε δὲ πτόλιν,  
ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,  
χρησμῶ παλαιῷ Λοξίου δωρήσομαι,  
ὃς ἀφελήσει μείζον ἢ δοκεῖν χρόνῳ.  
1030 θανόντα γὰρ με θάψεθ' οὐ τὸ μόρσιμον,  
δίας πάροιθε παρθένου Παλληνίδος.  
καὶ σοὶ μὲν εὖνους καὶ πόλει σωτήριος  
μέτοικος αἰεὶ κείσομαι κατὰ χθονός,  
τοῖς τῶνδε δ' ἐκγόνοισι πολεμιώτατος,  
1035 ὅταν μόλωσι δεῦρο σὺν πολλῇ χειρὶ

1026. τὴνδε δὲ πτόλιν Elms. for τὴν δὲ δὴ πόλιν.  
Elms. for μείζον'. 1030. Nauck θάψαθ'.

1029. μείζον

χάριν προδόντες τήνδε· τοιούτων ξένων  
 προὔστητε. πῶς οὖν ταυτ' ἐγὼ πεπυσμένος  
 δεῦρ' ἦλθον, ἀλλ' οὐ χρησμὸν \*ἡδούμην θεοῦ;  
 Ἦραν νομίζων θεσφάτων κρείσσω πολὺ  
 1040 κοῦκ ἂν προδοῦναί μ'. ἀλλὰ μήτε μοι χοᾶς  
 μήδ' αἰμ' ἐάσης εἰς ἐμὸν στάξαι \*τάφον.  
 κακὸν γὰρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἐγὼ  
 δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἐξ ἐμοῦ,  
 ὑμᾶς τ' ὀνήσω τούσδε τε βλάβῃ θανών.

Ἀλκμήνη.

1045 τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν  
 κατεργάσασθαι τοῖσί τ' ἐξ ὑμῶν χρεών,  
 κτείνειν τὸν ἄνδρα τόνδ', ἀκούοντες τάδε;  
 δείκνυσι γὰρ κέλευθον ἀσφαλεστάτην.  
 ἐχθρὸς μὲν \*ἀνὴρ, ὠφελεῖ δὲ κατθανών.  
 1050 κομίζετ' αὐτόν, δμῶες, εἴτα χρὴ κυσὶ  
 δοῦναι κτανόντας· μὴ γὰρ ἐλπίσης ὅπως  
 αὐθις πατρώας ζῶν ἐμ' ἐκβαλεῖς χθονός.

Χορός.

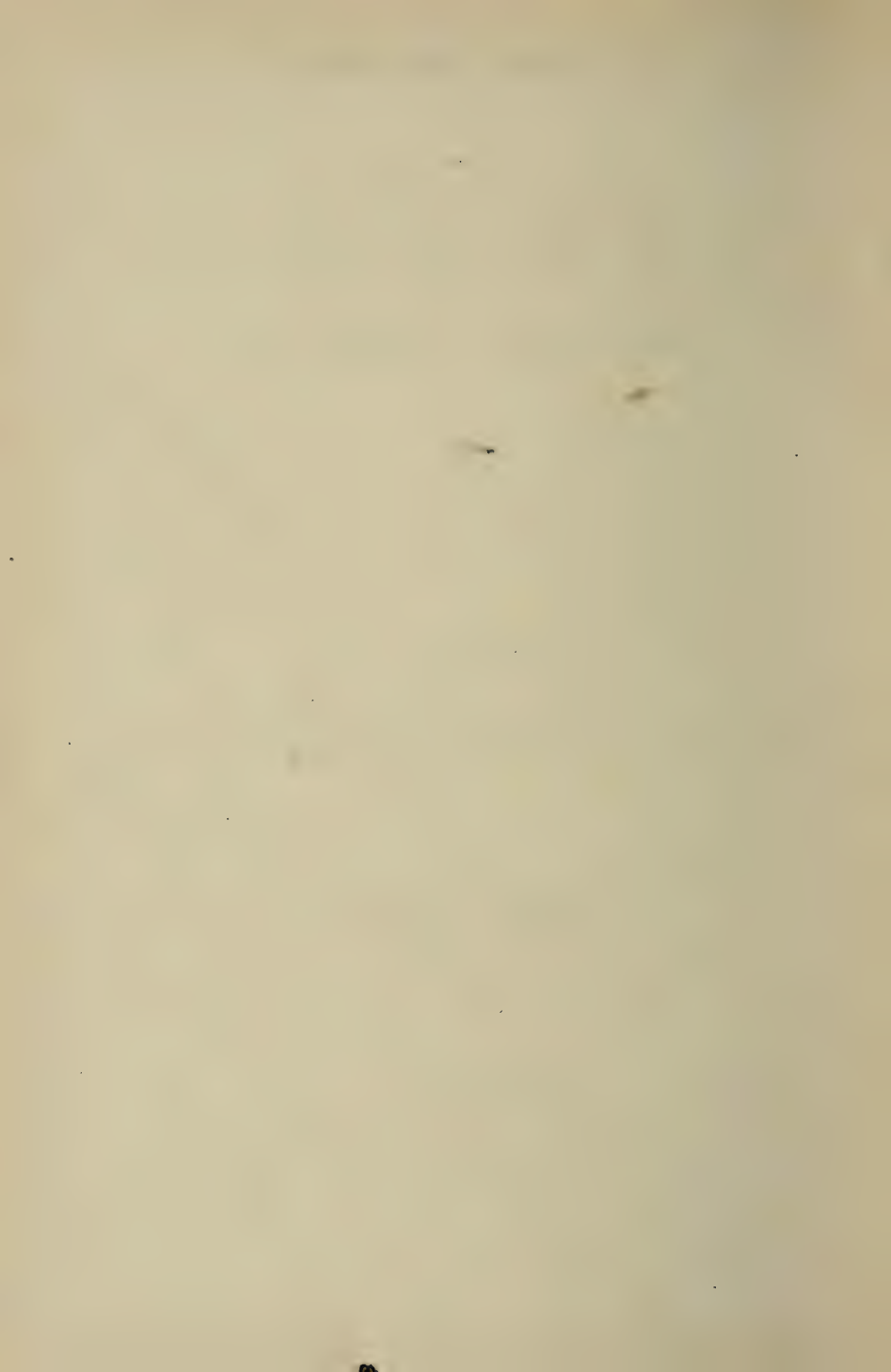
\*ταῦτὰ δοκεῖ μοι. στείχετ', ὀπαδοί.

τὰ γὰρ ἐξ ἡμῶν

1055 καθαρῶς ἔσται βασιλεῦσιν.

1038. ἡδούμην Musgr. for ἡρόμην. 1041. Kirch. ἐάσητ'. τάφον  
 Heath for τόπον. 1049. ἀνὴρ Elms. for ἀνὴρ. 1053. ταῦτὰ  
 Heath for ταῦτα.





Clarendon Press Series

EURIPIDIS  
HERACLEIDAE

EDITED

WITH INTRODUCTION AND NOTES

BY

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PART II.—NOTES

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## NOTES.

IN the first part of this Prologue Iolaus narrates the fortunes of the Heracleidae up to the point where the action of the play begins. At l. 55 the prologue passes into a dialogue with Copreus, the herald of Eurystheus, which is continued to l. 72, where the Chorus enter.

ll. 1-54. IOLAUS. *'Some men live for their neighbours' benefit, others only for their own. This I hold for a truth, once the comrade of Heracles, and now the guardian of his children, wanderers with me throughout the world. For Eurystheus has driven us forth, persecuting us from city to city with threats of Argive vengeance. Thus for their father's sake I share their sufferings. And now are we come to the altar of Marathon, where Theseus' sons, lords of Athens hold sway. Alcmena, the mother of Heracles, is with his daughters within the temple; while Hyllus with his elder brethren is gone to seek another place of refuge, if we be forced hence. Cling to me, my children, for I see the herald of Eurystheus approaching, to drive us abroad once more. (To COPREUS: A plague on thee, messenger of ill, and on him that sent thee hither.*

ll. 1-8. This play like the *Orestes* and the *Trachiniae* of Sophocles opens with a general statement applied to a particular instance. Here the unselfish 'righteous' man is Iolaus himself, while the grasping selfish character is represented in Eurystheus.

l. 2. Either make **δίκαιος** the predicate, 'one man is by nature just considerate) to his neighbours,' or translate 'the just man is born for the good of his neighbours,' i. e. is inclined by nature to benefit them. The latter way is best, as it avoids an awkward pause after **ὁ μὲν**, which naturally runs in agreement with **δίκαιος**. The former however brings out rather more strongly the contrast between the two types of character. Lucan, in the *Pharsalia* 2. 383, says of Cato 'non sibi sed toti genitum se credere mundo.'

l. 3. **εἰς κέρδος ἀνειμένον**, 'eager after (lit. let loose upon) gain.' Compare ll. 924-927. This construction with **εἰς** (**ἐς**) is common in Herodotus, e. g. 2. 167 τοὺς ἐς τὸν πόλεμον ἀνειμένους.

l. 4. **συναλλάσσειν** = **ὁμλεῖν** (intrans.), 'in social intercourse.' Compare Soph. *Oed. Tyr.* 1130 ἢ συναλλάξας τί πω; '(was it, from having had any dealings with him?'

1. 5. οὐ λόγῳ, 'not by hearsay alone' but by experience, ἀλλ' ἔργῳ being implied. Compare Hdt. 5. 24 οὐ λόγοισι ἀλλ' ἔργοισι οἶδα μαθών, and the incessant contrast between λόγῳ and ἔργῳ in Thucydides.

1. 6. γάρ = 'for instance' as in l. 303. αἰδοῖ (compare 43, 101, 460), is that 'self-respect' which leads a man to regard the feelings of others. It is noted as a special mark of good breeding in *Alc.* 601 τὸ γὰρ εὐγενὲς ἐκφέρεται ('has a tendency') πρὸς αἰδῶ. τὸ συγγενές (l. 240), 'the claims of kinship.'

1. 7. ἐξόν, 'though it was in my power,' the so-called accus. absolute, really an acc. of respect or attendant circumstances and equivalent to an adverbial clause. Similarly παρόν, δέον, τυχόν, δύξαν (δοκῆσαν l. 186), also ὄν with adjectives, as δίκαιον ὄν, etc.

1. 8. εἰς ἀνὴρ strengthens the superl. πλείστων, = εἰς πάντων, 'the one man (in the world) who,' etc. Compare Soph. *Trach.* 460 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δῆ, 'Heracles had more wives than any other man.' [Sometimes the εἰς is omitted, as in *Oed. Col.* 563 πλείστ' ἀνὴρ . . . ἤθλησα κινδυνεύματα.] So in Latin *unus*; compare Plaut. *Truc.* 2. 1. 39 'est huic *unus* servus violentissimus.'

11. 9, 10. κατ' οὐρανὸν ναίει. Compare l. 910. Young children are compared to a brood under the protection of the parent bird. Compare l. 239, *Androm.* 441 ἧ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας.

11. 13-15. μὲν is answered by ἀλλά, which is a stronger adversative than δέ. The δέ in l. 15 resumes the narrative after the parenthesis καὶ . . . ἐσωθή, = 'and so,' etc. ἐξέδραμεν, 'we escaped,' like slaves from their master. Elmsley notes ἀπέδραν in Soph. *Al.* 167, as the only other instance of a compound of διδράσκω found in tragedy. πόλις, 'home' or 'country.' φεύγομεν, 'live as exiles.'

1. 16. ἐξορίζοντες here means 'passing out (wandering) from one state into another.' It is usually transitive = 'banish,' as in l. 257.

1. 18. ἡξίωσεν, 'thought proper,' or 'has chosen to insult us thus.' ὕβρισμ' ὕβρισαι is the cognate accusative. Compare l. 947.

11. 19, 20. ὅπου, sc. ἐκείσε, 'to every part of the world where he might hear of us,' etc. ἰδρυμένους, sc. ἡμᾶς. The opt. πυνθάνοιτο denotes indefinite frequency, = 'at one time or another;' the pres. ἐξαιτεῖ, etc., also denoting frequency or continuance of action, = 'has been demanding and continues to demand,' etc. ἐξείργει, 'tries to drive us out.' Compare l. 79.

1. 21. προτείνων, lit. 'putting forward Argos, as a state of no small importance, whether as friend or foe'; threatening us with the consequences of making so important a state our enemy. With σμικράν supply οὖσαν.

l. 23. οἱ δέ, i.e. the people of the several states. τὰπ' ἐμοῦ, *meas res*, 'my power to aid.'

ll. 28, 29. ὀκνῶν, 'being loath,' for fear of evil report. ἔστιν, emphatic, = 'lives,' as shown by the accent on the first syllable.

l. 32. Heracles was worshipped at Marathon and had a temple there (Hdt. 6. 108). σύγκληρον χθόνα, the Tetrapolis (ξύνοικον λαόν, ll. 80, 81, consisting of the united townships of Oenoë, Marathon, Probalinthus and Tricorythus, said to have been established by Xuthus, the son-in-law of Erechtheus.

ll. 33, 34. Join ἰκέται with θεῶν, βῶμιοι with καθεζόμεσθα, like *βαμίους καθήμενους*, l. 196. The infin. προσωφελῆσαι depends on ἰκέται = 'supplicating to aid us'; compare l. 345, *Ἰρῆ. Aut.* 1242 ἰκέτης γίγνον . . . μὴ θανεῖν, 'supplicate for thy life.'

l. 35. δισσοὺς παῖδας, Demophon and Acamas; compare l. 119. Acamas does not join in the dialogue.

ll. 36, 37. Pandion was the father of Aegeus, who was the father of Theseus by Aethra. Aethra and Alcmena, the mother of Heracles, were both descended from Pelops, who was thus the common ancestor of the Heracleidae and of the royal family of Athens on the mother's side. See the genealogy in ll. 208-212. For ἐγγύς with dat. = 'related to,' compare Hom. *Od.* 7. 205 ἐπεὶ σφισιν ἐγγύθεν εἰμέν.

l. 38. ὁδόν, acc. of the space traversed, 'on this our journey.' Pflugk quotes *Androm.* 1125 εὐσεβεῖς ὁδοὺς ἤκοντα, *Ἰρῆ. T.* 1112 νόστον βάρβαρον ἦλθον.

l. 39. δυοῖν γερόντοι, Iolaus and Alcmena.

l. 40. The construction continues as if Euripides had written δύο δὲ γέροντε στρατηγούσι, with ἐγώ etc., in apposition. As it stands, ἐγὼ καλχαίνων is what is called a *nom. pendens*, where a gen. absolute should strictly follow, but the use of a nominative lays greater stress upon the agent. Compare Thuc. 4. 23 τὰ περὶ Πύλον ὑπ' ἀμφοτέρων . . . ἐπολεμεῖτο, 'Ἀθηναῖοι μὲν . . . περιπλέοντες, Πελοποννήσιοι δέ etc., (as if he had written ἀμφοτέροι ἐπολέμουν). Jelf, *Gr. Gr.* § 708. καλχαίνων, *aestuant*, 'in anxious thought.' καλχαίνειν is from κάλχη, 'purple' (properly the 'purple fish,' *murex*). Hence, like πορφύρειν, it is used of any dark colour, as of the sea in a storm, and metaphorically applied to a 'stormy' or anxious state of mind. So in Soph. *Ant.* 20 Ismene says to her sister Antigone δηλοῖς τι καλχαίνουσ' ἔπος.

l. 41. παιδός, 'of her son' (Heracles). According to tradition he had only one daughter, Macaria, who is the heroine of this play.



l. 42. ὑπηγκαλισμένη, in middle sense, 'having them clasped in her arms.' Compare Xen. *Anab.* 5. 2. 12 διηγκυλωμένους, 'having their javelins held by the thongs.' The subst. ὑπαγκάλισμα, lit. 'a thing embraced,' is used of a beloved object, such as a wife, *Hel.* 242, or a darling child, *Troad.* 752.

ll. 43, 44. For αἰδούμεθα see note on αἰδοῖ, l. 6. πελάζειν, usually active, must here be intransitive, 'approach,' as in l. 288, because the following verb is so. Compare also *Iph. T.* 888 θανάτω πελάσεις.

l. 45. γένος, here = *aetas*, i.e. 'the eldest born.' So γενέη προτέρους in Homer *Il.* 14. 182.

l. 46. ὅπου γῆς, etc., 'some part of the world, where we may find a secure dwelling-place.' πύργον = *arcem*, 'stronghold' or 'place of safety.'

l. 49. κήρυκα, named Copeus in Homer *Il.* 14. 639. See quotation in note on l. 54.

l. 51. ἀπαστερημένοι = 'banished from' (lit. 'defrauded of') the common rights of hospitality everywhere.

l. 52. μῖσος, 'hated object,' as in l. 941, *Med.* 1323, *Iph. T.* 525. So in Latin *scelus*, 'villain' for *scelestus*, the abstract for the concrete noun.

l. 54. ἡγγελίας, in reference to the commands laid upon Heracles by Eurystheus for his several 'labours,' through the medium of Copeus, ὃς Εὐρυσθέος ἀνακτος ἀγγελίης οἴχνεσκε βίην 'Ηρακλήειν 'who often came to Heracles at the behest of Eurystheus,' Hom. *Il.* 14. 639.

ll. 55-119. COPREUS. 'This then is your refuge! Vain hope; Eurystheus is stronger. Away to Argos, to your death!' IOL. 'Nay, this altar, this land will protect us.' COP. 'Must I drag you hence?' IOL. 'Not while I live.' COP. 'See then, I will, in spite of you.' IOL. 'Help, men of Athens. We are forced from our sanctuary.' CHORUS. 'What means this tumult? Why liest thou prostrate?' IOL. 'He is dragging me away, a suppliant of your gods.' CHO. 'Whence art thou? What is your name?' IOL. 'From Mycenae. Iolaus am I, once the friend of Heracles. These are his children.' CHO. 'What seek you here?' IOL. 'Protection, and deliverance from Argos.' COP. 'This will not please thy lords.' CHO. 'Use no violence, stranger: justice forbids.' COP. 'Send them away then: 'tis the wiser course.' CHO. 'Better first tell thy message to our king, Demophon, the son of Theseus: lo! here he comes with Acamas his brother.'

l. 55. τήνδ' ἔδραν καλήν, etc., 'you think this position you have



chosen is a good one' for aid and protection. The order of words shows that *καλήν* is the predicate in an oblique case (sometimes called a 'tertiary' predicate). The direct form would be *ἦδ' ἔδρα καλή* (ἐστίν). For the cognate accus. after *καθῆσθαι* see l. 394 n.

ll. 57, 58. *πάροιθε*, 'in preference,' like *πάρος* in l. 200. The same idea is repeated in *ἀντί* following. Compare 'he is preferred before men' *St. John* i. 15.

ll. 59, 60. *μοχθεῖς ταῦτα*, 'take this trouble.' So *τάδε μοχθεῖς Elect.* 64. *ἀνίστασθαι εἰς* is short for *ἀναστάντα ἵέναι εἰς*. Pflugk quotes from Plato, *Phaedo* *ἀνίστατο εἰς οἴκημά τι*, 'he got up (and went) into a chamber.' *λεύσιμος δίκη*, 'penalty of death by stoning,' as in *Orest.* 612 *λεύσιμον δοῦναι δίκην*.

ll. 61, 62. For *θεοῦ* cp. l. 70 n. *βεβήκαμεν*, 'we have set foot.' This is the proper meaning of *βαίνειν*. See also the note on l. 910.

l. 63. *μοι* is probably not the *dat. ethicus* as some take it, but the *dat.* after *προσθεῖναι*, with *τῇδε χερί* added by a sort of apposition, lit. 'to impose trouble upon me, viz. on this hand of mine'; i.e. 'would you give me the trouble of laying hands upon you?'

l. 65. *γνώσει σύ* = 'you'll see that soon'; a threat. Compare *εἶσομαι* l. 269. *τάδε*, adverbial acc. 'herein' or 'on this point.' *ἄρα*, in its usual sense of 'it seems' or 'it turns out,' marking an unexpected result. The meaning is 'you prophesied wrongly it seems,' Copreus having got hold of the children.

ll. 67, 68. *ἄπαρ*, 'begone!' Lat. *apage*. After *νομίζων* supply *αὐτοὺς εἶναι*, 'considering them to belong to Eurystheus, as in fact they do.'

ll. 69, 70. *δαρόν*, in recognition of the national claim of the Athenians to be the earliest inhabitants of the land (*αὐτόχθονες*. *ἄγοραίου Διός*. The common story was that the Heracleidae took refuge at the altar of *Ἑλεος*, *Misericordia* or 'Mercy' at Marathon. There was an altar of Zeus in the Agora at Athens, and there may have been one at Marathon as well; or else Euripides transferred the name from one place to the other.

ll. 71, 72. *βιαζόμεσθα*, here passive, as in *Soph. Ant.* 66, and elsewhere; but the verb is generally transitive. *δνειδος* and *ἀτιμία* are nominatives in apposition to the sentence, = 'which will prove a disgrace,' etc. The accusative is more usual, as in the commonly quoted line, *Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν Orest.* 1105, i.e. the death of Helen will prove a bitter sorrow to Menelaus.

l. 74. *ἔστηκε*, 'is raised.' For *βοῇν ἰστάναι* cp. l. 656.

ll. 75, 76. The 'dochmiac' metre (— — — | —) has an irregular jerky effect, expressing Iolaus' excitement. The Chorus re-assures

him, and after l. 78 he speaks in the calmer iambic verse. ἀμαλόν, 'weak.' The ἀ- is an intensive prefix; the stem is -μαλ-, found also in μύλ-η, *mol-a*, *mill*, from an original root MAR meaning 'crush,' 'grind,' etc. χύμενον, an Epic aor. of χέω. Compare Lat. *fusus* in a similar sense.

l. 77. πρὸς τοῦ, 'by whom.' πίτνεις = 'art thou cast down?' πτώμα, cognate acc. Compare l. 18 n.

l. 78. σοὺς (also σὴν l. 85, σέθεν l. 94), addressed to the leader of the Chorus singly. But the general appeal of Iolaus is to the Chorus as a body (ὦ ξένοι).

l. 79. ἔλκει, 'is trying to drag.' Compare ἐξείργει l. 20 n.

ll. 80, 81. For the Tetrapolis see l. 32 n.

ll. 82, 83. πέραθεν, 'from across the water,' the strait of Eurīpus. κατέχετε, 'have ye put in here,' probably sc. τήνδε γῆν, but τὴν ναῦν may be supplied. For the present instead of the perf. 'do ye' for 'have ye' Pflugk quotes Virgil, *A.* 7. 196 '*advertitis aequore cursum.*'

l. 84. νησιώτην βίον, also in *Rhes.* 701. See note on ὀπλίτην κόσμον l. 699. The term 'islander' implies inferiority, as compared with the inhabitants of the more powerful states on the mainland.

ll. 88, 89. παραστάτην, 'retainer,' lit. one who 'stands by' to help. The verb παραστατεῖ occurs in *Phoen.* 160. ἀκήρυκτον, 'unheralded' by fame, = *inauditum*.

l. 90. τοῦ (τίνος) with κόρους, 'whose children.'

l. 95. τί χρέος, adverbial acc. sc. ἀφιγμένοι = 'in what quest?' Or possibly = τί χρέημα (l. 646), 'why?' λόγων πόλεος, 'audience of the people' in a regular assembly (ἐκκλησία).

ll. 97, 98. These lines are repeated in ll. 222, 223, where see note.

l. 99. δεσπótαις, i. e. Eurystheus and the Argive lords.

l. 101-104. For αἰδεῖσθαι see note on αἰδοῖ l. 6. σφε refers to the Heracleidae, and ἀπολιπεῖν = 'be forced to leave.' πείσεται, probably from πείθομαι, 'consent to this,' (P.) It is doubtful whether πάσχειν can be used in the sense of ἔαν = 'permit.'

l. 105. τοὺς Εὐρύσθους. Compare line 68.

ll. 107, 108. It is best, notwithstanding the order of words, to join ἄθεον with πόλει, 'it is impious for our state to abandon,' etc. [Elmsley takes πόλει after μεθεῖναι, referring it to the Argive state; Paley after προστροπᾶν = προστρεπομένους, 'coming to supplicate our state.'] For προστροπᾶν = 'suppliant band' (abstract for concrete) compare Aesch. *Choeph.* 18 γυναικῶν προστροπή, also *Alc.* 606 ἀνδρῶν παρούσια = ἄνδρες παρόντες.

ll. 109, 110. ἔξω πραγμάτων, 'out of trouble.' The phrase πόδα,

etc., corresponds to our colloquial expression 'put one's foot in it.' Compare l. 168, Aesch. *Prom.* 263 ὅστις πημάτων ἔξω πόδα ἔχει. The sense of εὔ in εὐβουλίας is repeated in the word ἀμείνωνος.

ll. 111—113. The important word (as is often the case) is the *participle* φράσαντα, not the verb *τολμᾶν*, 'ought you not to have told this to the king *before* being so bold?' ἀλλὰ μὴ = 'instead of,' the μὴ belonging to ἀφέλκειν only. θεῶν, 'from the temple' or 'altar of the gods,' (l. 440). It is possible however to join θεῶν with βία, 'in spite of the gods.'

l. 116. τοῦτον, etc. See Critical Appendix. ἄρα, perhaps 'surely,' or else a stronger form of ἄρα, 'then'; but this use of ἄρα is considered doubtful.

l. 117. μάτην, because the Chorus were merely townsmen, without authority to act on their own account.

ll. 118, 119. καὶ μὴν, the regular formula, when a new character appears on the stage, = 'lo! here comes,' etc. Acamas, as joint ruler, enters with Demophon, but takes no part in the dialogue, since not more than *three* actors can appear at one time.

ll. 120—235. DEMOPHON (to the CHORUS). 'What is the matter? Whence these cries?' CHO. 'Iolaus here and the sons of Heracles are forced from this altar.' DEM. 'Tis a ruffian's act. (To COPREUS). Whence comest thou?' COP. 'From Argos, at the bidding of Eurystheus who demands these fugitives, condemned by Argive laws to die. Other states hitherto have admitted his claims. To resist them were folly indeed. Take then your choice: surrender these suppliants and gain our alliance, or keep them and make Argos your enemy What pretext have you for war? For whom would you risk your lives? for an old man and for babes like these? But they (say you), when grown to manhood, will fight for you. Such hopes are vain, and the interval is long. Take my advice: leave these to their fate, and gain us; the stronger instead of the weaker.'

IOLAUS. 'Here at least I may state our case freely. We are banished from Argos, and are no longer hers to claim, since over Hellas she has no control. Other states have driven us forth for fear of Argos, but Athens is fearless and free. To her honour is surely dearer than life,—but I will not vex her by my praises. Further, we have the claims of kinship and alliance. Heracles and your father Theseus were near of kin, friends also and comrades in arms: 'twas he that delivered thy sire from the realms of death. Pity us then poor outcasts, who implore thy mercy! be our friend and helper, nay, our master, if thou wilt: for this were better than to fall under Argive tyranny.'



ll. 120, 121. Demophon addresses (as usual) the leader of the Chorus. See note on σοὺς l. 78. ἐπεὶ περ, 'whereas,' 'seeing that.' The aor. part. βοηδρομήσας after ἔφθης shows that the action is completed, i. e. that they had already got there before the king. With a pres. part. φθάνειν denotes an act in progress or on the point of accomplishment, as οὐκ ἂν φθάνοις κρύπτων, etc., l. 721, where Iolaus is just getting on his armour. See note there.

l. 122. According to Elmsley the middle voice ἀθροίζεσθαι is not found elsewhere.

l. 124. καταστέψαντες, 'having decked with boughs' or 'garlanded,' after the manner of suppliants. Cp. καταστέφω l. 226. Hence these boughs were called ἱκετηρίαί: they were wreathed with wool and laid upon the altar, being attached at the same time to the suppliant's person, so that no one could drag him from the altar without pulling away the consecrated boughs also.

Frequent allusions are made to this custom, e. g. in Soph. *O. T.* 3 ἱκετηρίους κλάδοισιν ἐξεστεμμένοι, Aesch. *Suppl.* 475, etc., etc.

l. 125. For παραστάτης cp. l. 88 n.

l. 126. Take ἰυγμών after εἰδεῖτο. 'What has befallen here to occasion these cries of woe?'

l. 127. νιν perhaps plural, for αὐτούς, i. e. the Heracleidae, though it may refer to Iolaus only. The form νιν is more often used of the singular than the plural = αὐτόν, αὐτήν.

l. 130. καὶ μὴν . . . γε = 'well, to be sure.' Ἑλληνα, though masc. in form, is joined to a fem. subst. as in *Iph. T.* 341 Ἑλληνος ἐκ γῆς, Aesch. *Agam.* 1263 Ἑλληνα φάτιν and elsewhere. ῥυθμόν, lit. 'orderly arrangement,' here 'style' or 'fashion of dress.'

l. 132. ἐμοί after φράζειν, with μὴ μέλλειν τε in parenthesis = 'without delay.'

l. 135. ἐφ' οἷσι, 'for what object.' Compare *Phoen.* 466 ἐφ' οἷσιν ἤκει.

ll. 138, 139. δίκαια, etc. 'just grounds for speech and action combined.' ἄγω = 'I am come to fetch.'

l. 141. ἐκεῖθεν points to Argos as the source *whence* the laws proceed or originate.

ἐψηφισμένους θανεῖν = οὓς θανεῖν ἐψηφίσται (Pfl.), 'on whom the sentence of death has been passed.'

ll. 142, 143. δίκαιοι, etc. 'we have a right, inhabiting as we do a (free) state, independently to pass valid decrees.'

δίκαιοι ἐσμεν = δίκαιόν ἐστιν ἡμᾶς, but the personal construction is generally preferred. Compare l. 776. So δηλός, φανερός εἰμι, etc., for δηλόν, φανερόν ἐστιν ἐμέ.

αὐτοὶ καθ' αὐτῶν = ἡμῶν αὐτῶν, 'on our own authority,' i.e. 'independent.' κυρίου, 'authoritative,' i.e. 'valid,' needing no ratification from any other state.

ll. 144—146. ἀφιγμένων, sc. τῶν Ἡρακλειδῶν (gen. abs.). ἔσταμεν, etc. 'we have stood to (maintained) these same claims.' ἴδια, etc. 'to incur troubles on his own account,' i.e. 'voluntary troubles,' by espousing the cause of the Heracleidae.

l. 147. εἰς σὲ μωρίαν, etc. Compare Soph. *O. T.* 536 δειλίαν ἢ μωρίαν ἰδὼν τιν' ἔν μοι. But εἰς σέ here implies 'seeing in you when they look into your character.' μωρίαν has something of the same force as εὐήθεια, 'simplicity' that leads honest men to be imposed upon by the designing; but it is a stronger expression. [Another possible rendering is 'having meditated (planned) against you some scheme of folly,' i.e. to bring you into trouble by inducing you to act foolishly.]

ll. 148, 149. κίνδυνον, etc. 'venturing a hazardous throw in mere desperation.' For κίνδυνον ῥίπτειν (metaphor from dice) cp. *Rhes.* 154, Hdt. 7. 50 κινδύνους ἀναρριπτόντες. The ἐξ points to their 'helplessness' as the cause or motive of the rash venture. Compare ἐξ ἀέλπτων Soph. *Ai.* 716. εἴτ' οὖν, etc. '(to try) whether their desire shall be fulfilled or not.' οὖν = 'in fact,' i.e. as the result may show.

l. 152. ἀβούλους, 'resourceless.' Compare l. 148.

l. 153. εἰς γαίαν παρείς, 'if you admit into your country.'

l. 157. προσθέσθαι πόλει, 'bring upon your state,' as an enemy. But the verb is commonly used in the contrary sense of taking to one's own side as a friend.

ll. 158, 159. εἰς λόγους, either separately, 'to mere words,' as contrasted with the solid advantage we offer you, or with τῶνδε supplied, so as to form a sort of 'hendiadys' with οἰκτίσματα, = 'their piteous pleading.' The order of words and absence of the article with λόγους make the former rendering probable. πεπανθῆς, 'soften your heart.' Compare Aesch. *Eum.* 66 ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων, i.e. 'soft-hearted.'

ll. 160, 161. καθίσταται τὸ πρᾶγμα, etc., 'the result must be a contest of arms.' Compare the Latin phrase *res venit* or *redit ad* (W.) μὴ δόξης ὥς, etc. Compare l. 248, and note the position of δόξης here. ἄτερ χαλυβδικοῦ, i.e. 'without having recourse to the sword.' The Chalybes, a people of Pontus famed as workers in steel (σιδηροτέκτονες Aesch. *Prom.* 733), are mentioned by Xenophon *Anab.* 5. 5, and Virgil *G.* 1. 58. Compare *Alc.* 980 τὸν ἐν Χαλύβοις δαμάξεις σὺν βίᾳ σίδαρον.



ll. 162, 163. ποῖα πεδί' ἀφαιρεθε'ς, 'for the loss of what territory?' meaning to say, 'what injury on our part can you plead as an excuse for going to war?'

θεῖς ἔχειν is stronger than θείναι; it means to 'make and maintain' a *lasting* war.

ll. 164, 165. τίνος ὑπέρ does not belong to πεσόντας only, but to the whole clause θάψεις, etc. 'For whose sake are you going to bury your fallen slain?' says Copreus, that is, 'for whose sake will you sacrifice the lives of your men in battle?'

ll. 166, 167. γέροντος τύμβου, 'an old man on the verge of the grave.' The expression recurs in *Med.* 1209.

l. 168. ἀντλον, 'sludge' (P.), i. e. 'get into trouble' or 'a mess,' as we sometimes say. Ἀντλος is the bilgewater in the hold of a ship, sometimes the hold itself. The derivation is uncertain. For ἐμβήσει πόδα see l. 109 n. πόδα, 'with the foot,' is a kind of cognate accus. after the verb of motion. Compare l. 802, πόδα πεζεύων *Alc.* 869.

ll. 169, 170. ἐρεῖς, τὸ λῶστον, etc. 'the best you can say is that you will find a mere *hope*,'—viz. the hope of getting them to help you, when they come to manhood,—'and yet this (prospect) quite fails to meet the present (emergency).' This seems on the whole the best explanation of a much disputed passage; if the text be right. See Critical Appendix.

ll. 171, 172. κακῶς μάχονται' ἄν, 'would be a poor match for.' ὠπλισμένοι, ἡβήσαντες, 'even when fully armed and in their prime.'

ll. 173, 174. πολὺς, predicate, 'the interval is a long one,' i. e. till they reach manhood.

διεργασθεῖτ' ἄν, 'you would be dispatched' or 'annihilated.'

l. 175. δοὺς μηδέν, i. e. 'give us nothing of your own, but only restore to us what is ours.'

l. 176. κτήσαι, 'gain' as an ally. ὅπερ φιλεῖτε, etc. The Athenians were distinguished as champions of the oppressed. This trait in their character is attested (among others) by Xenophon in his treatise *De Republ. Athen.* 3. 10 τοὺς χείρους αἰροῦνται ἐν ταῖς πόλεσι ταῖς στασιαζούσαις, i. e. 'they choose the weaker (or popular) side' in preference to that of the rich and powerful.

ll. 177, 178. For παρόν see note on ἐξόν l. 7. λάβης continues the construction from μηδὲ πάθης and developes its meaning by what is called *epexegetis* (explanation), 'let not this be your present experience, *namely* to prefer the weaker side.' Pflugk quotes a similar passage from Thuc. 2. 60 μὴ δὲ νῦν ὑμεῖς δρᾶτε . . . τοῦ κοινοῦ τῆς σωτηρίας ἀφίσθε, καὶ ἐμὲ . . . δι' αἰτίας ἔχετε.

1. 179. γνοίη λόγον, 'determine the matter in dispute.' There was an old proverb μήτε δίκην δικάσης πρὶν ἄμφοιν μῦθον ἀκούσης.

11. 181, 182. ὑπάρχει τόδε, 'we have this advantage to start with,' i. e. the right of free speech (παρρησία), on which the Athenians always prided themselves. Compare the words of Theseus in the *Supplices* l. 438—

τούλευθέρον δ' ἐκείνο· Τίς θέλει πόλει  
χρηστόν τι βούλευμ' ἐς μέσον φέρειν ἔχων;  
καὶ ταῦθ' ὁ χρήζων λαμπρὸς ἐσθ', ὁ μὴ θέλων  
σιγᾷ· τί τούτων ἔστ' ἰσαίτερον πόλει;

The whole of this colloquy is similar in language and sentiment to that between Theseus and the Theban herald in that play. The words εἰπεῖν, etc., are an *epexegetis* (l. 177 n.) of τόδε.

1. 183. πρόσθεν, 'before' I have my rights. For ἄλλοθεν see 11. 16, 144.

1. 184. οὐδὲν ἐν μέσῳ, 'nothing in common,' = οὐδὲν κοινόν. This is explained in the following lines.

1. 186. δοκήσαν, acc. absolute. Compare 1. 7 n. Δοκήσω, ἐδόκησα, etc., are poetical forms for δόξω, ἔδοξα etc. Compare δεδόκησαι pf. pass. in *Med.* 762.

1. 187. The names Mycenae and Argos are used indiscriminately here and elsewhere. Compare 11. 85, 87, 136. Eurystheus was really king of Mycenae, which was formerly a town of the first importance, but afterwards decreased in power, till it was destroyed by the Argives, B.C. 467.

11. 189, 190. ἦ τόν, etc., 'do you claim (assert) that banishment from your Argos is equivalent to banishment from the confines of Hellas?' The article in τᾶργος (also in l. 195) points in derision to the pretentious claims of Copeus in his address to Demophon ('Ἀργεῖός εἰμι etc. l. 134). Compare τὸ σὸν γὰρ Ἄργος, etc. l. 288.

1. 191. Ἀθήνας γε, sc. φευζόμεθα from φεύγειν preceding.

1. 193. τι, 'in any wise' (adverbial). The Heracleidae had first taken refuge at Trachis in Thessaly, whose king Ceyx had been a friend of Heracles. The 'Achaean' epithet here and elsewhere refers to Phthiotis, a district of Thessaly, the original home of the Achaeans, before they migrated to the Peloponnesus.

1. 195. ὀγκῶν, 'praising up.' Compare our colloquial term 'puffing' a thing. οἷάπερ, sc. καὶ λέγων, 'in language such as you are even now using.'

1. 196. ἰκέτας βωμίους, etc., compare 1. 33 n.

1. 197. κρινοῦσι, 'approve,' i. e. decide in accordance with

your request.' Κρίνειν is in itself neutral, but may imply, according to context, either a favourable or an adverse decision. In the latter case it = κατακρίνειν. Klotz compares Xen. *Hellen.* 1. 7. 34 ἐκριναν τὴν Εὐρυπτολέμου (γνώμην), i. e. 'decided in Euryptolemus' favour.'

l. 199. οἶδα is repeated for emphasis. τῶνδε, i. e. the Athenians.

l. 200. αἰσχύνῃ, 'sense of honour,' to avoid the imputation of αἰσχρύν (l. 242). See note on l. 6. πάρος, 'preferable to,' like πάροιθε in l. 58. Compare Soph. *O. C.* 418 πάρος τοῦμοῦ πύθου προὔθεντο τὴν τυραννίδα.

l. 202. πόλιν μὲν ἄρκει, 'as to your state, I have said enough' in its praise.

ll. 203, 204. For the sentiment Elmsley cites *Orest.* 1162 βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν, also *Iph. A.* 979. It does not however appear that the Athenians of Euripides' time were averse to hearing themselves praised. The contrary appears from Aristophanes *Ach.* 639, 640. *Equit.* 47, 1115, and the whole concluding scene of that play. See *Intro.* p. 7. βαρυνθείς, 'vexed'; compare χόλω βαρυνθείς Soph. *Ai.* 41.

l. 205. ἀνάγκη, 'natural necessity' arising from ties of kindred. Compare Lat. *necessitudo*, *necessarius*, etc.

ll. 208-211. The genealogy is given by Plutarch *Theseus* c. 7. Aethra, the mother of Theseus, and Alcmena the mother of Heracles, were first cousins (αὐτανέψιοι), the former being the daughter of Pittheus, the latter of Lysidice, who were brother and sister, the children of Pelops and Hippodamia.

σέθεν goes with πατήρ.

γεννᾶται, the usual pres. in phrases of birth and relationship. So τίκτει often = 'is the parent of.' ἀνειμι = *repetam*, 'trace back.' Compare *Ion* 933 ἀνελθέ μοι πάλιν, 'tell me the tale from the beginning.'

l. 213. γένους, 'in respect of birth'; compare *Alc.* 291 καλῶς ἤκον βίον [gen. of respect]. ἦκεις with τοῖσδε = προσήκεις, 'art related to these.'

l. 214. ἐκτὸς τοῦ προσήκοντος, 'besides' or 'independently of relationship' (P.).

ll. 216, 217. ὑπασπίζων, as the παραστάτης of Heracles (l. 88). σύμπλους probably goes with Θεσεῖ, one version of the story being that Theseus accompanied Heracles on this expedition. [Klotz and Pflugk, following the order of words, take Θεσεῖ where it stands, '(when he went) in quest of the fatal girdle for Theseus.' But according to the legend it was for Admete, daughter of



Eurystheus, that Heracles performed this task, though he afterwards gave Theseus for his wife the captive, Antiope, daughter of the Amazonian queen Hippolyta from whom he had won the girdle.] For this story, as well as that of the rescuing of Theseus from Hades (l. 218) see the account of the ninth and twelfth labours of Hercules in the Classical Dict. πολυκτόνον, because it involved the slaughter of Hippolyta and many of her comrades in arms. Compare ζωστήρος ὀλεθρίους ἄγρας *H. Fur.* 415. μέτα, 'after,' i.e. 'in quest of,' as in *Alc.* 483 τέτρωρον ἄρμα Διομήδους μέτα.

l. 218. ἐρεμνῶν (ἐρεβος), 'murky.' ἐξανήγαγεν, sc. Ἡρακλῆς.

l. 221. θεῶν with πρὸς βίαν, 'in despite of your gods,' or with ἀποσπασθέντες = 'torn from your altars.' Compare ll. 112, 113 n. These lines are repeated from ll. 97, 98, but are not on that account to be condemned as spurious. See however Crit. Appendix.

l. 223. χωρίς, 'besides' the disgrace to yourself.

l. 226. καταστέφω, 'wreath you' with boughs, as I would an altar (P.). See on l. 124. πρὸς governs χροῖν as well as γενείου. Suppliants were accustomed to touch the beard, sometimes the knees of the person from whom they implored protection.

ll. 227, 228. ἀτιμάσης, 'spurn.' λαβών, etc. = 'now that you have taken them under your protection' (P.).

ll. 229-231. γενοῦ, 'prove,' i.e. fulfil the part of a kinsman. ἅπαντα, including all the relations just named, but referring especially to the last (δεσπότης).

πλήν = ἤ, 'than.' The fuller expression is ἄλλο πλήν.

l. 232. ἔκτειρα, 'I pity,' the aor. referring to an action or feeling just a moment past, where we should use the present. Compare ἐπήνεσα *Med.* 708, ῥῆμα *Iph. T.* 862, κατεδάκρυσα *Hcl.* 673, and see note on *Alc.* 1095. Hence this has been called the 'momentary' aorist.

l. 233. τύχης νικωμένην, 'overcome by fortune.' The genitive implies relation, which is here that of inferiority. Compare κρείσσων νικώμενοι *Med.* 315, γυναικὸς ἡσσημένος, 'worsted by a woman,' *Alc.* 697. These verbs also take the dat. of the instrument or the gen. of the agent with ὑπό.

l. 234. μάλιστα = 'more than ever before,' the fate of the Heracleidae affording a signal instance of the fact.

ll. 236-296. DEMOPHON. 'Three considerations constrain me, religion, gratitude to a kinsman, and lastly my honour. If I yield to Argos, then are we no longer free. Be not then afraid; no one shall harm you. (To COPREUS). Go tell Eurystheus my decision: these thou shalt not take.' COP. 'Not if justice requires?' DEM.

'To force suppliants, is this your "justice"?' COP. 'No disgrace to me; the hurt will be yours.' DEM. 'Yes, if I let you take them.' COP. 'Send them forth then from your land.' DEM. 'You speak foolishly.' COP. 'Criminals, it seems, find refuge here.' DEM. 'Temples protect all men alike.' COP. 'This will not please the Argives.' DEM. 'Am not I here supreme?' COP. 'Yes, if you hurt not Argos.' DEM. 'The gods, not Argos, do I fear.' COP. 'I desire not war.' DEM. 'Nor do I, yet I will not surrender these.' COP. 'Then will I take my own.' DEM. 'Touch them at your peril.' CHO. 'Nay, strike not a herald.' DEM. 'Let him then learn discretion.' CHO. (To COPREUS) 'Depart thou. (To DEMOPHON) Touch him not.' COP. 'I go, for resistance is vain. But I will return with Eurystheus and his host; he will avenge this insolence on you and your land.' DEM. 'Begone! I care not. No slave of Argos am I, but free.' CHO. 'Let us prepare; the time is short. Think what a tale the herald will tell, when he meets his lord Eurystheus.'

l. 236. *τρισαί = τρεῖς*. So the distributive *terni* for *tres* Virg. *A.* 5. 560. *ῥοδοί = rationes*, 'courses' of action in the present emergency (compare *Hec.* 744 *ῥοδὸν βουλευμάτων*). Or 'ways' of regarding the case, i. e. 'aspects' or 'bearings' (P.).

ll. 238, 239. *ἐφ' οὗ βῶμιος*, 'at whose altar' (since *βῶμιος = ἐπὶ βωμῷ* l. 33); or 'at whose statue (l. 113 n.) thou sittest, near the altar.' For *νεοσσῶν* cp. l. 10 n.

ll. 240, 241. Two considerations (*συμφορᾶς ῥοδοί*) are here combined, which Iolaus had kept distinct (ll. 205, 214),—kinship and gratitude due to Heracles.

*προϋφείλειν*, etc., 'their claims,' from a former obligation, to be well treated by me for their father's sake (l. 220).

ll. 242, 243. *αἰσχρόν*, 'sense of shame.' See on l. 200. *συλᾶσθαι*, 'to be despoiled.'

l. 245. For the form *δοκήσω* see on l. 186; for the sentiment cp. ll. 191, 198.

l. 246. *ἄγχονης πέλας*, i. e. 'enough to make a man hang himself,' a colloquial phrase occurring both in tragedy and in comedy, as in Soph. *O. T.* 1374, Ar. *Ach.* 125. So in *Alc.* 230 the Chorus say the calamity is 'more than enough to bring one's neck to the halter,' *πλέον ἢ βρόχῳ δέραν πελάσσαι*.

l. 247. *ᾤφελες* = 'I could have wished that you,' etc. (P.), lit. 'you ought to have come.' Hence *ᾤφελον* = 'would that I,' *ᾤφελες*, 'would that you,' and so on. Compare Xen. *Anab.* 2. 1. 4 *ἄλλ' ᾤφελε μὲν Κῦρος ζῆν*.



l. 248. ὅπως after verbs of fearing, usually with fut. ind. = μή, 'lest.' Fearing implies thought or anxiety *that* (lit. *how*) something will or may happen. So μὴ ἐλπίσις ὅπως, etc., l. 1051. Compare our vulgar idiom, 'I fear *as how*' (Farrar *Gk. Synt.* § 270).

ll. 251, 252. πρὸς τοῖσδε, *praeterea*.

εἰ τι ἐγκαλεῖ, 'if he has any ground of complaint.' ξένοις, 'strangers,' i. e. to Eurystheus and the Argives; compare l. 189.

δίκης, international 'justice,' as opposed to decision by the sword (P.).

l. 255. The meaning of the text is, 'To me there is no disgrace (since I am but doing my duty), but to you harm will come,' if you refuse to let them go, and thus get embroiled with Argos. Distinguish οὐκοῦν, 'is it not then?' = 'it *is* then so,' from οὐκ οὐν, 'it *is not* then so.'

l. 256. Demophon's answer is, 'Certainly the disgrace (or harm) is mine if I let you drag them after you.' ἐφέλκεσθαι is the direct object of μεθῶ, lit. 'the dragging them.' So in Virg. *E.* i. 9 'errare boves' is the object of 'permisit.'

l. 257. ἐξορίζε, here in its proper sense of 'banish.' For another meaning see on l. 16. ἐκεῖθεν, 'from yonder,' i. e. from some neutral territory.

l. 258. σκαιός, 'foolish,' 'infatuated,' lit. left-handed, i. e. awkward (*gauche*). Compare 'si mens non *laeva* fuisset' Virg. *A.* 2. 54. See also l. 458 n. τοῦ θεοῦ, i. e. Ζεὺς Ἀγοραῖος ll. 70, 238.

ll. 259, 260. 'This, it seems, is a refuge for evil doers.' ῥῆμα, 'an asylum.'

l. 261. For δοκήσει see ll. 186, 215 n.

l. 263. βλάπτων γε, etc. = *modo ne laedas*, 'provided you do them (the Argives) no injury;' hence μηδέν (not οἰδέν), putting a supposed case.

l. 264. βλάπτεσθε, imperative, 'be ye injured for all I care.' ἐμοῦ γε μή, etc., 'so long as I do not,' etc.

l. 266. κἀγὼ τοιούτος, 'I am of the same mind,' = 'neither do I.' μεθήσομαι, with gen., 'let go my hold of.' In the act. (μεθῶ l. 257) with accus. it simply means 'let go.'

l. 269. εἴσομαι = 'I'll see about *that*.' Compare γνώσει σύ l. 65 n.

l. 270. κλαίων = 'to your cost.' οὐκ ἐς ἀμβολάς (= ἀναβολάς), 'without delay,' also in *Hel.* 1297, and elsewhere. Compare Thuc. 7. 15 μὴ εἰς ἀναβολάς πράσσετε. The εἰς implies carrying a thing to a certain *extent*; so ἐς ἀρπαγὰς = *raptim*, ἐς πλησμονάς, 'to one's fill,' etc.

ll. 271, 272. The poet recognises the sacredness of the herald's office, though here, as in the *Supplices* and elsewhere, he shows his dislike of these functionaries for their insolent and overbearing demeanour.

εἰ μὴ γε, etc., *nisi forte*, 'but I will) unless,' etc. So in *Alc.* 492, where the Chorus say 'of the savage horses of Diomedes) οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνώθοις, Heracles replies εἰ μὴ γε πῦρ πνέουσι μυκτῆρων ἄπο.

ll. 274, 275. Note the highflown insolence of Copreus' parting words.

l. 276. αἰχμήν = αἰχμήτας, the weapon for the soldiers who wield it. So frequently δόρυ, ἀσπίς, πέλτη for δορύφοροι, ἀσπιστῆρες, πελτασταί.

ll. 278, 279. Ἀλκάθου, a son of Pelops and king of Megara, on the confines of Attica. παραδοκῶν, an expressive word, used also in *Iph. T.* 313. *Rhes.* 144. Compare the compound ἀποκαραδοκία in *N. T. Rom.* 8. 19 'earnest expectation,' lit. 'waiting with outstretched head.' τάνθένδε, i. e. the result of our negotiations.

l. 280. λαμπρός may mean simply 'in flashing armour' (P.), but it is probably a metaphor from a rushing blast of wind. as in *Ar. Equ.* 428 ἔξειμι γάρ σοι λαμπρὸς ἤδη . . . καθιείς, 'I'll be down upon you with a *burst* presently.'

l. 281. In φυτοῖς there is probably an allusion to the destruction of vines and olive trees by the Lacedaemonians in their periodical invasions of Attica under Archidamus during the Peloponnesian War.

ll. 282, 283. ὦδε is explained by μὴ, etc., following = 'if we do not punish you' (l. 263 n.). For the form of the perf. opt. κεκτώμεθα compare μεμνώμεν from μινῆσκω, also κεκτῆμεν, κεκλήμεν from καλέω. These last are older Attic forms, those with φ being, it is said, peculiar to Euripides and Xenophon.

l. 284. φθείρου = 'my curse upon thee,' *abi in malam rem*. See *Lexicon*. Demophon begins to lose patience. τὸ σὸν = 'your boasted Argos.' Compare l. 190 n.

l. 285. οὐκ ἔμελλες, also in *Med.* 1354, 'you are not going to,' i. e. 'don't think you will,' or 'it is not likely you should.'

l. 286. πόλει, the dat. for the usual genitive of inferiority after ὑπὸ-κοον. The dative occurs also in *Xen. Anab.* 7. 7. 29 and elsewhere.

ll. 288-296. These lines are *anapaestic*. This system or series of verses consists of lines of four feet each, concluding with one of three and a half feet (called *paroemiac*) preceded by one of two feet (295, 296). The feet used are anapaests (⏏ ⏏ -), dactyls, and spondees.

l. 288. πελάσαι, intransitive, as in l. 44.

ll. 289, 290. For identification of Argos with Mycenae see on l. 187.

l. 291. ἐπὶ τοῖσι, 'in the present instance' = ἐπὶ τοῦτοις, a remnant of the older use of ὁ as a demonstrative pronoun. Compare πρὸς τοῖσι *Suppl.* 207.

l. 293. πυργοῦν, 'exaggerate,' lit. 'pile up.' τῶν γιγνομένων, 'the facts.' In *Suppl.* 459 the herald is taunted as περισσὰ φωνῶν. For the arrogance attributed to heralds see above on l. 272. Elmsley observes that Aeschylus has drawn a similar picture of a herald in his *Supplices*.

l. 294. βασιλεῦσι = 'the authorities,' but referring to Eurystheus alone. It is the plural of dignity, like 'we' in addresses from the throne. See note on *Alc.* 132. So δεσπόταις l. 99, κοιράνοις *Alc.* 216.

ll. 295, 296. παρὰ μικρὸν ἦλθεν, etc., Lat. *parum abfuit quin*, 'came very near losing his life,' or as we say, 'within an ace of it.' The παρὰ implies getting very near to a point without actually reaching it. So παρ' ὀλίγον, παρ' οὐδέν, etc., often with a noun in the gen. as παρὰ τοσοῦτον ἦλθε κινδύνου *Thuc.* 3. 49. ψυχὴν διακναῖσαι = 'destruction.' Διακναίειν is 'to wear away,' used of a lingering disease or torture, *Alc.* 109, *Aesch. P. V.* 94.

ll. 297—352. IOLAUS. 'Blest among mankind are the men of noble birth. These are they that befriend the helpless; such protectors have we found in the people of this land. Embrace them, my children, nor ever in years to come forget what they have done for us, but hold them as friends and allies for evermore. Thee, Demophon, living and dead I will extol with my praises, worthy son of a worthy sire! Few indeed upon earth are to be found like thee.' CHORUS. 'This land hath ever been the saviour of the helpless. But the crisis is at hand.' DEM. 'Our gratitude is assured. But I must prepare with all speed for the conflict, and set my army in array. Retire thou with the children within the temple.' IOL. 'Rather will we abide here and pray for your success. Our gods are as strong as theirs, nay stronger. Athene knows not defeat, and her people must prevail.'

ll. 297, 298. τοῦδε, 'than this, namely,' etc. The gen. of comparison is followed by a superfluous ἤ, 'than,' as in *Med.* 533. So *quam* sometimes follows the abl. *hoc* in a comparative clause, as 'quid *hoc* tota Sicilia est clarius, *quam* omnes Segestae matronas et virgines convenisse' *Cic. in Verr.* 4. 77 (W.).

l. 299. γαμεῖν ἀπ' ἑσθλῶν, 'take a wife of noble stock.' So γαμεῖν ἀπὸ φίλων *Andr.* 975, also ἐκ γενναίων *ib.* 1280 (Pf.).

πόθω, here 'passion,' *cupidine*, but usually 'regret' for something lost (*desiderium*).



ll. 300, 301. *κακοῖς*, 'low born people.' οὐκ ἐπαινέσω, '(him) I will not praise,' a euphemism for 'blame.' This is called *litōtes* or *meiōsis*, i. e. saying less than you really mean. Compare St. Paul's οὐκ ἐπαινῶ *1 Cor.* 11. 22, and Virgil's '*illaudati* Busiridis aras' *G.* 3. 5, 'unpraised,' i. e. abominable. λιπεῖν, object of ἐπαινέσω = 'for leaving a heritage of disgrace to his children.'

l. 302. ἀμύνεται, etc., 'wards off misfortune,' = ἀμύνει τοῖς δυστυχέσι. See ἀμύνω in Lexicon.

l. 303. For a spondee in the fifth foot divided between two words compare ll. 529, 640. Here the γάρ is in close connexion with ἡμεῖς preceding. γάρ, 'for instance,' as in l. 6, after a general sentiment.

ll. 305, 306. τοσῆσδε, etc., compare l. 151. τῶνδε refers to the Heracleidae. προὔστησαν, 'stood forth as protectors' (*προστάται*).

l. 308. ὑμεῖς τε παισὶ is parenthetical, προσέλθετε being addressed to the children only.

ll. 309, 310. εἰς μὲν πείραν . . . ἦν δέ, etc., i. e. since we have proved the friendship of Athens under trial, so you must return the favour, when restored to your own land. For the event known as the Return of the Heracleidae and the application of the following lines to contemporary history see Introduction, pp. 6, 7.

l. 311. τιμάς, 'dignities,' sc. λάβητε, an instance of zeugma. But the notion of 'inheriting' is involved in οἰκίσητε.

l. 313. γῆν = 'this land' (Attica). αἰρεσθαι for imperative, 'you are not to,' etc., used in solemn or authoritative utterances. Compare *Ion* 98, 101 στόμα τ' εὐφημον φρουρεῖν . . . φήμας τ' ἀγαθὰς . . . ὑποφαίνειν. This infinitive is common in Homer.

l. 315. ἄξιοι σέβειν, in Latin, *quos honoretis* or *qui a vobis honorentur*. Compare *Alc.* 1060 ἀξία δέ μοι σέβειν.

l. 316. Πελασγικόν = Argive. Compare Πελασγικὸν στράτευμα *Phoen.* 106, γένος Πελασγῶν *Aesch. Supr.* 249, ἀναξ Πελασγῶν *ib.* 322, all referring to Argos. In Homer *Il.* 2. 681 the term Πελασγικὸν Ἄργος is applied to Thessaly.

l. 317. ἀπηλλάξαντο, lit. 'removed from us for themselves to have as foes,' i. e. 'have substituted themselves for us as enemies' of Argos.

ll. 321, 322. ὦ τᾶν, 'my good friend,' another colloquialism, also used in *Soph. O. T.* 1145. Θησέως with πέλας i. e. in Hades. ὑψηλὸν ἄρῳ, 'extol'; compare 'ad astra feremus' Virgil *E.* 5. 52. ἄρῳ contracted from ἀερῳ, fut. of ἀείρω. Compare ἀρούμεν *Iph. T.* 117. After εὐφρανῶ supply Θησέα.

ll. 327, 328. παύρων μετ' ἄλλων, 'as few others are.' ἓνα ἐν πολλοῖς, as we say 'one in a thousand.' All editors refer to Hom. *Od.* 2. 276 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται.

ὅστις μὴ, etc., indefinite, = 'some one or more who,' etc.

l. 330. προσωφελεῖν, with dat. as in *Alc.* 41, so ὠφελεῖν l. 681. But these verbs usually take the acc. Compare l. 519.

l. 333. τὰ τῶνδε, 'their conduct.' αὐχῶ, 'I am confident,' as in l. 353. Compare οὐκ αὐχῶ, 'I am not so sure of it,' *Alc.* 95. For a different meaning see ll. 822, 931. [αὐχ-έω is a variant form of εὐχ-ομαι = 'wish,' 'boast,' the literal sense being probably 'speak aloud,' i. e. 'assert.']

l. 334. τοιαῦτα, i. e. 'such' as you have urged. See ll. 314, etc. μνημονεύσεται, fut. mid. in passive sense, like λέξομαι *Alc.* 322, στερήσεσθε *Hippol.* 1460, and many others. The shorter form in -σομαι was mostly thus used in verbs where the passive form in -θήσομαι was rare or wanting.

ll. 335, etc. σύλλογον, either 'muster' of troops, or 'meeting' for deliberation. In the former case τάξω will be 'marshal,' in the latter 'arrange matters.' κἀγὼ μὲν is answered by σὺ δέ in l. 340, the μὲν in l. 337 by τέ (l. 340). Compare l. 240. ταχὺς βοηδρόμος, 'is prompt to the rescue,' i. e. 'at the scene of action' (P.).

ll. 340, 341. θύσομαι, causative middle, 'I will order a sacrifice.' Compare l. 664. So διδάσκομαι τὸν υἱόν, 'I get my son taught,' etc. For Ζηνὸς ἐσχάραν see on l. 70.

ll. 344, 345. ἐξώμεσθα μένοντες, 'let us keep our seats' (P.). εὖ πρᾶξαι after ἰκέται (compare l. 33), 'praying for the success of our city.' [Others take it after μένοντες, 'waiting until,' etc.]

l. 348. Ἀργείων, 'than those of the Argives.' Compare χείρον' ἀρσείων νόσον = νόσον ἀρσείων. This is called *Comparatio Comparendaria*, or abbreviated form of comparison.

ll. 351, 352. ὑπάρχειν. Compare l. 181 n. νικωμένη, etc., in reference to Athena as the Protectress of Athens, Νίκη τ' Ἀθῆνα Πολιάς *Soph. Phil.* 134. The Doric form Ἀθάνα is always used in tragedy. ὅσο δαρὺν, ἕκατι, κυναγός, etc., etc.

οὐκ ἀνέξεται, with participle, 'will not endure being,' etc., or 'submit to be.' See ἀνέχω in Lexicon.

ll. 353-380. CHORUS. 'Vain is thy boasting, Argive stranger! Athens fears thee not. Upon her suppliants hast thou laid hands of violence; but thou, injurious king, shalt not prevail. Refrain then from troubling our state: we have arms as well as thou, and we will defend the right.'

The metre of the first passage of the strophe and antistrophe



of this Chorus (353-357, 362-366) is Choriambic; i. e. consisting of Choriambi (— ∪ ∪ —) mixed with Iambic *dipodiae* (∪ — ∪ —), of which the last syllable was commonly omitted, forming what is called a 'catalectic' verse, as σοῦ πλέον οὐ | μέλον | ται + |. The rest of the strophe and the epode is Glyconic, a metre akin to the Choriambic, as it contains a Choriambus with a 'base' (— ∪ or ∪) prefixed and an Iambus (∪ —) or Spondee (— —) following (see l. 375). Often an extra syllable is added, as μήπω | ταῖς μεγάλαις | ἢ οὐ | τω, and generally throughout the epode.

l. 353. εἰ = 'though,' the supposition being a fact. For αὐχεῖς see l. 333 n.

ll. 358, etc. μήπω—εἴη, i. e. may Athens never thus be scared from her duty to suppliants. μήπω, 'not yet,' i. e. neither now nor ever. καλλιχόροις, lit. 'with fair spaces' or squares for dancing, hence renowned for dance and song. So εὐρύχορος a common epithet of cities in Homer = 'spacious.' [The word χορός is probably akin to χόρ-τος, *hor-tus*, *gard-en*, *yard*, = 'enclosure,' but whether the dance itself or the *place* for dancing was the primary idea is a matter of dispute.]

l. 361. Σθενέλου, sc. παῖς. Compare *Alc.* 1150 Σθενέλου τυράννου παῖδι. Eurystheus was the son of Sthenelus, and the grandson of Perseus and Andromeda.

l. 362. ὅς refers back to σύ in l. 360, that is to Copreus, but includes his master Eurystheus.

ll. 365-367. ἀντισχομένους, 'clinging for protection'; compare *Troad.* 745 τί μου . . . ἀντέχει πέπλων; 'why clingest thou to my garments?' For the force of the present ἔλκεις compare l. 79.

ll. 369, 370. ποῦ, adv. of place, for πῶς adv. of manner, as in l. 510. Lit. 'where could such conduct be deemed honourable?' καλῶς for καλόν; compare *Hec.* 732 εἴ τι τῶνδ' ἐστὶν καλῶς (Pfl.). παρά = 'in the judgment of.' Compare l. 201.

ll. 373, 374. ἦξεις, 'come with an army.' οὕτως, 'so easily' (P.), or 'just what you expect.' Compare *Alc.* 680 οὐ βαλὼν οὕτως ἄπει, 'you shan't get off so with your insults.' Pflugk quotes *Cic. de Fin.* 5. 3. 7 'non poterit sic abire.'

l. 376. ἰτία κατάχαλκος, *clipeus aere obductus* (Elmsley). Compare χαλκόνωτον ἰτίαν *Troad.* 1193.

ll. 378-380. μοι, dat. *ethicus* = 'I pray thee.' χαρίτων, gen. of respect, common with phrases like εἶ, καλῶς ἔχειν. Compare *Hipp.* 462 ἔχοντας εἶ φρενῶν. ἀνάσχου, 'refrain.'

ll. 381-473. IOLAUS. 'What news of the enemy? Eurystheus will surely come in the pride of his strength, but Zeus shall cast him

down.' DEMOPHON. 'He is even now upon our borders, biding his time. I too with my people am prepared, and the priests are busy with sacrifices. All the oracles with one voice demand for our success "a noble maiden's blood." What can I do? Mine own daughter I will not slay, nor can I force my subjects. No tyrant am I; my people are free. See then to it; if ye have any device or remedy.' IOL. 'Now are we at last driven from our refuge, like mariners blown back from land into a storm-tost sea. Thee I blame not; the gods are against us, and we must die. Not for myself I grieve, but for you, my children, and for Alcmena, mother of your sire, in length of days unblest. Would we had perished ere now! One chance remains. Give me up instead of these; then would Eurystheus rejoice, for he is insensate and knows not mercy. CHORUS. 'Let not this reproach come upon us, that we have betrayed strangers.' DEM. 'It cannot be. Eurystheus desires not thy life, but the lives of these, the children of his enemy. Speak, if thou hast aught of counsel. I know not any.'

l. 381. ὦ παῖ. There is nothing disrespectful in this mode of address to a much younger man, even though he be a king. So in *Alc.* 674 the Chorus of elders address Admetus ὦ παῖ, etc. σύννοτιαν, 'anxiety,' being the notion of 'deep thought.' See *Lexicon*.

l. 383. μέλλουσιν, as distinguished from πάρευσιν, = 'are they on the way hither?'

l. 384. ψεύσῃ, 'play us false,' i.e. he will not fail to fulfil his threats. οὐ μὴ with the subj. or fut. ind. = 'certainly not,' 'there is no chance that,' etc. The theory of an ellipse of δέος or φόβος = 'there is no fear lest,' etc. (like most explanations requiring something to be 'understood' to complete the sense) is unsatisfactory and often inadequate; though it is true that the meaning is much the same as if the δέος ἐστὶ were supplied, as is sometimes the case. No adequate *formal* explanation of this idiom has ever been given. All we know is that the Greeks, following a natural tendency of language, multiplied their negatives to make the denial more emphatic; also that they used οὐ for the denial of a *fact*, μὴ for the denial of an *idea* in the mind of the speaker. Hence the two negatives combined would be tantamount to saying, 'this is not so in fact, nor do we conceive it to be so.' [Distinguish the above construction from that of οὐ μὴ with second person of fut. ind. marking a strong *prohibition*, as οὐ μὴ λαλήσεις, 'you shall not prate' = 'don't prate.' Goodwin, *Greek Moods and Tenses*, § 89. 2.]

ll. 385-387. τὰ πρόσθεν, alluding to his former success in expelling the Heracleidae from other states (ll. 19, 20). εἰς τὰς

Ἀθηνάς, probably after εἶσιν, though some take it with φρονῶν, 'having pride in his heart against Athens.' Compare *Hērph.* 6 φρονοῦσιν εἰς ἡμᾶς μέγα.

l. 388. Possibly imitated from Aesch. *Pers.* 823 Ζεὺς τοι κολαστῆς τῶν ὑπερκόπων ἄγαν φρονημάτων ἔπεστιν. Compare also l. 908.

l. 392. οὐκ goes with ἀγγέλοισι, not with ὁρᾶν, which would require μή. 'Not by report of messengers,' but with his own eyes.

l. 393. εἰς τόδε, 'as yet,' *usque adhuc* (Pf.). ἐφῆκε, 'let loose upon,' with πεδία, the acc. after a verb of motion. Compare πόλιν ἤξεις l. 373.

l. 394. λεπαίαν ὀφρύην, 'rocky brow,' the acc. of position (a variety of the cognate acc.). Compare l. 55, *Orest.* 954 καθίζων τρίποδα, etc., etc. So we say to 'sit a horse,' etc. Compare Milton *P. L.* 7. 475 'whatever *creeps* the ground,' *ib.* 1. 202 'that *swims* the ocean stream.'

l. 395. δέκησιν δή, 'a mere conjecture.' Compare δόξαν λέγω *Bacch.* 628.

ll. 396, 397. ποία, sc. ὁδῷ, 'by what route?' So ταύτη, ἥ, etc., are used as adverbs of place ἐν ἀσφαλεῖ, 'in a safe position.' χθονός, gen. of respect, lit. 'as regards this land,' safe from any attack on our part. Compare ἐν ἀσφαλεῖ βίου *Hērph.* 785.

ll. 399, 400. σφάγια, 'victims' to be slain, according to custom, just before the battle began; meanwhile other sacrifices were being offered in the city (Elmsley). οἷς θεῶν, i.e. ταύτοις θεῶν, οἷς χρῆ, etc.

ll. 401, 402. θυηπολείται, 'is full of sacrifices.' Compare αὐλεῖται μέλαθρον, 'the palace resounds with music,' *Iph. T.* 367 and see note there. τροπαῖα, accus. or perhaps nom., compare l. 72 in apposition to sentence, with ἐχθρῶν as objective gen., 'to ensure the rout of the foe and our country's deliverance.'

l. 403. ἀλίσας, from ἀλής or ἀλής (ᾱ, 'crowded,' akin to ἀολλής, ἄλις, etc. The root is probably the same as ἐλ- or εἰλ- in εἵλειν, 'to press,' and this again (though Buttmann makes a distinction) may be seen in εἰλ-ύειν, *volv-ere*. [Distinguish ἀλίσας from ἀλίσας, 1 aor. of ἀλινδεῖν, 'to roll'.]

l. 404. ἤλεγξα, 'examined' or 'tested.' Compare *Alc.* 15 πάντας δ' ἐλέγξας . . . φίλους. βέβηλα, 'accessible' to the public, in contrast to κεκρυμμένα, those which the priests kept to themselves *P.*. The rage at Athens for collecting and interpreting oracles is attested by Thucydides 2. 8. 54 and ridiculed by Aristophanes in the *Equites* 195 etc., 998, etc.

ll. 406, 407. The sense is 'the oracles in general differ on many



points, but in one sentiment they all agree.' The distinction is not, as τῶν ἄλλων would strictly imply, between one particular *oracle* and 'the rest,' but between the discrepancies that exist in all the oracles and the single point in which they coincide. γνώμα, a poetical term for γνώμη, hence γνωματεύειν, *sententiose loqui* (Barnes). ταὐτὸν ἐμπρέπει, 'is clearly the same.'

ll. 408, 409. κόρη Δήμητρος, Persephone, often called simply Κόρη, 'the Maiden,' as in *Alc.* 852. ἥτις, indefinite, 'someone who.' Compare l. 328, *Alc.* 17 οὐχ εὔρε πλὴν γυναικὸς ἥτις ἤθελε θανεῖν. So in l. 414 ὅστις δώσει, '(one) who will give,' i. e. 'as to give.'

l. 415. πικράς, 'angry' or 'rancorous,' with heated disputes on each side. συστάσεις, 'gatherings.' Compare Thuc. 2. 21 κατὰ ξυστάσεις γιγνόμενοι. The first ἄν gives warning that a condition is about to follow, and also emphasises πικράς. Compare l. 721. *Hipp.* 480 ἣ τάρ' ἂν ὀφέ γ' ἄνδρες ἐξεύροιεν ἄν. Aristophanes comically exaggerates this usage in *Ach.* 212, where the Chorus exclaim οὐκ ἂν ὑπ' ἐμῆς γε νεότητος . . . ᾧδε φαύλως ἂν οὔτος . . . ἐξέφυγεν, οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίζατο. (See note on *Alc.* 647.)

l. 416. ἦν, the imperf. refers to his lately expressed resolution to aid their cause (ll. 237, 248. etc.).

l. 417. ἐμοῦ, the usual genitive of the person after κατηγορεῖν. Compare *Or.* 28 Φοίβου δ' ἀδικίαν . . . κατηγορεῖν.

l. 418. τόδε, i. e. if I cause a maiden to be sacrificed. For another reading see Crit. Appendix.

ll. 420, 422. συνεξέυρισχ' ὅπως, 'help to find some means whereby,' etc. For ὅπως with fut. ind. = 'how,' i. e. 'that' see l. 248 n. διαβληθήσομαι, 'be slandered by,' etc.

l. 423. ὥστε = ὡς, 'like that of,' its original sense, as seen in Homer *passim*, but less commonly in Attic Greek. Compare *Soph. Ant.* 1033 ὥστε τοξόται σκοποῦ, 'like archers aiming at a mark.' The contrast between constitutional government and despotism is well drawn out in *Suppl.* 404, 429, etc. But, as Wecklein observes, the picture as regards Athens is drawn from a later period than that of the ancient kings.

ll. 425, 426. ἀλλ' ἦ, *an ergo?* 'is it really the case that,' etc.

χρηζουσιν, 'when she desires it.'

l. 427. ζοιγμεν (cp. l. 681), syncopated form from εοίκαμεν. So ἔικτον, ἔικτην (for εοίκατον, etc.) in Homer. For οὔτινες see note on l. 409.

l. 429. συνῆψαν, intransitive, lit., 'have neared the land,' εἰς χεῖρα, 'even to grasping it,' i. e. 'have come so near as to have it in their grasp.' εἶτα, 'after all.'

l. 434. οὐ μέλλουσα, etc., 'if thou didst not intend to complete the (proffered) boon.'

l. 435. τὰ τοῦδε, etc., 'his (Demophon's) conduct is excusable.' εἰ, 'since,' etc.

ll. 436, 437. αἰνέσας ἔχω, 'I am content with.' For this periphrastic form, denoting an *abiding* state or condition, compare Soph. *Ant.* 22 τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει, among other instances. τάνθάδε, 'my treatment here.' τάδε, adverbial acc. with πράσσειν, 'to fare.' Compare *Or.* 538 ἔπραξεν ἐνδικα.

l. 439. ὑμῖν τί χρήσομαι, 'what I shall do with you.' Pflugk cites Plato *Gorgias* οὐχ ἔξει ὅ τι χρήσεται αὐτοῖς, 'he will not know what to do with them.'

ll. 440, 441. For ἄστεπτος see l. 124 n. ποῖον may, as Pfl. thinks, be for ποίας by *hypallage* (transposition of adjective). Compare note on ξένων πρὸς ἄλλην ἐστίαν (for ἄλλων) *Alc.* 538, also πατρῶν ἐστίας βάθρον (for πατρώας Soph. *Al.* 860. But the sense may well be, 'what place of refuge in (all) the land' of Hellas, not referring to Attica only.

ll. 443, 444. ἐμοῦ, 'for myself,' in contrast to ὑμᾶς, gen. of the object after μέλει (μοι). πλὴν εἰ, 'save that haply,' i.e. my only regret is that, etc. (P.).

l. 447. βίου, gen. of cause or relation, especially after adjectives denoting misery and the like. Compare τάλαινα τῶν ἀλγέων *Hipp.* 366, τλήμων σὺ τόλμης *Ion* 260, etc., etc. (Jelf *Gr. Gram.* § 489).

l. 449. χρῆν ἄρα, 'it *was* then, it seems, our fate.' For this sense of ἄρα cp. l. 65 n.

l. 451. οἶσθ' ὃ μοι σύμπραξον. Compare οἶσθ' ὃ δρᾶσον *Hec.* 225 and elsewhere. It cannot be explained as an inversion for δρᾶσον, οἶσθ' ὃ, 'do, you know what,' as this would not be good Greek. It is a sudden change from the indirect to the direct construction, a substitution of an abrupt imperative for the regular δεῖ δρᾶσαι (Jebb on Soph. *O. T.* 543); the effect being to emphasise the command, 'you know what [to do, therefore] do it.' Sometimes the future (δράσω) is used instead of the imperative, as in *Iph.* *T.* 759, and then of course a literal rendering is possible.

l. 454. μήτε is followed by τε as in Xen. *Anab.* 2. 2. 8 μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι. In English we should say, 'do not . . . but,' etc.

ll. 458-460. σκαῖός, 'stupid,' but also involving the notion of 'boorish,' or 'ill-bred.' See l. 258 n. From such a man it is useless to expect 'consideration' (αἰδοῦς), hence it is better to



have a wise man for one's enemy than a fool. Pflugk cites a parallel passage from *H. Furens* 299—

φεύγειν σκαιὸν ἄνδρ' ἐχθρὸν χρεῶν,  
σοφοῖσι δ' εἵκειν καὶ καλῶς τεθραμμένοις,  
ῥᾶον γὰρ αἰδοῦς ὑποβαλὼν φίλ' ἂν τύχοις.

ἀμαθεί φρονήματι, 'unfeeling pride,' abstract for concrete, the quality for the person possessing it. ἀμαθία is a lack of moral feeling, arising from bad or imperfect training. For αἰδοῦς see l. 6 n.

δίκης, 'equity,' i.e. in dealing with the wise.

l. 461. νυν emphasises μή = 'now *don't*, etc. ἐπαιτιῶ, 'blame,' if we refuse your request (l. 453); not as Pflugk takes it, 'bring us into disgrace' by asking such a thing, since it does not appear that ἐπαιτιάσθαι can bear this meaning. 'For' (the Chorus add) 'however *false* the imputation, it would do us harm to have it laid upon us.'

l. 464. ἀμήχανα, 'impracticable,' i.e. 'out of the question.' Compare ll. 149, 492 n.

l. 466. τί πλέον, etc., 'what would Eurystheus gain by the death?' etc. The phrase is very common. Compare *Alc.* 72 οὐδὲν ἂν πλέον λάβοις, lit. 'get more' than you have.

l. 469. πατρός, objective gen., 'against their sire.' For μεμνήσθαι with the acc. cp. l. 740.

l. 470. λύμας, acc. pl., 'despiteful acts' of Eurystheus.

προσκοπεῖν, 'guard against.' The πρό = 'beforehand.'

ll. 474—538. MACARIA. 'Call me not untowmanly or overbold. I heard thy groans, Iolaus, and came forth, I the eldest of my race. If thou hast any fresh trouble, I fain would know it.' IOL. 'Daughter of Heracles, we are again in evil case, the oracles demand the sacrifice of a maiden: on this all depends. Who will provide the victim? If none be found, we are undone.' MAC. 'Cease thy fears. I myself will be the victim. Shall this people be endangered for our sake, and we not give our lives for them? This were indeed unworthy of our stock. Were it better for me to fall into the enemy's hand and die disgraced? or wander an outcast through the world, branded as a coward? Such fate is for the ignoble, not for me. Prepare then the rites. I will die for my brethren, and die gloriously.' CHORUS. 'What words, what deeds are more noble than these?'

ll. 474, 475. ἐξόδοις, prob. the causal dative, 'for my coming forth,' with μοι after προσθήτε, 'impute to me.' Or μοι the *dat. ethicus* = 'I pray,' and ἐξόδοις after προσθήτε, 'impute to my coming forth.' Greek etiquette forbade women to appear in public: thus Medea excuses herself for so doing, 'lest she may get blame' (*Med.* 215, etc.). Compare ll. 43, 44 νεᾶς γὰρ παρθένους αἰδοῦμεθα, etc.

l. 476. Compare Soph. *Al.* 293 γυναιξὶ κύσμον ἢ σιγὴν φέρει. σωφρονεῖν, 'discretion.'

l. 479. πρεσβεύειν γένους, either, 'to take the precedence of my family,' as the eldest daughter, or 'to represent,' like an ambassador, from the other sense of πρεσβύς. The verb has both meanings.

l. 480. ἀλλὰ . . . γάρ, etc., i.e. 'but (still I *have* ventured) for,' etc. πρόσφορος, 'fit' for the office although οὐ ταχθεῖσα.

ll. 482, 483. μή with indic. in an oblique question = *num*, but involves the idea of suspicion, 'whether, as I fear.' ἐπί = *super*, 'besides.' προσκείμενον, 'additional.' Compare *Alc.* 1039 ἄλγος ἄλγει τοῦτ' ἂν ᾗν προσκείμενον.

l. 484. οὐ νεωστὶ = πάλαι, 'I have long had occasion,' etc.

l. 487. πάλιν αὖθις, a common pleonasm. Compare l. 708 αὖ πάλιν 796; sometimes we find even αὖθις αὖ πάλιν.

ll. 488-490. ὠδοῦς = αἰδοῦς, by regular Attic contraction (αοι = ὠ). Compare ὠδῇ for αἰοδῇ. σημαίνειν, etc., either 'specify neither bull nor calf, but bid you sacrifice a maiden,' or (perhaps better) 'intimate that he (Demophon) is to give orders to sacrifice,' etc. Compare *Rhes.* 879 ὑμᾶς χρεῶν . . . σημήναι νεκροὺς θάπτειν κελεύειν. 'you must signify (to Priam) that he is to give orders for the burial.' For ἦτις, etc., see on l. 409.

l. 492. ταῦτα, 'herein,' acc. of respect. Observe the frequent repetition of ἀμύχανος, ἀμυχανεῖν (ll. 464, 473, 487, 492, 495) to emphasise the expression of utter helplessness.

l. 494. οὐ σαφῶς, etc., 'not in express terms, but he implies.' Elmsley cites *Phoen.* 161 ὁρῶ μὲν οὐ σαφῶς, ὁρῶ δέ πως.

ll. 495-497. ἐξαμυχανήσομεν, 'find some way out of our perplexity,' in reference to l. 492. This forcible compound was probably invented by Euripides for the occasion. εὐρίσκειν, i.e. 'he bids us find,' from λέγει above.

l. 498. 'Are these really (καί) the terms on which we depend for safety?' (P.) Ἐχεσθαι (lit. 'holding on to') denotes close connexion with, hence dependence upon anything.

ll. 500, etc. This scene may aptly be compared with that in *Iph. Aut.* 1368, etc., where Iphigenia avows her willingness to be sacrificed for the glory of her country as well as her own.

l. 501. αὐτῇ. 'of myself,' = 'willingly'; compare ἀλλὰ τις αὐτὸς ἴτω Hom. *Il.* 17. 254; also the similar use of *ipse*, as in Virg. *E.* 4. 21 '*ipsae* lacte domum referent distenta capellae ubera.'

l. 502. ἐτοίμη, sc. εἰμί. The first and second persons are less commonly omitted than the third.

1. 504. αἶρεσθαι, 'to incur.' Compare ll. 986, 991, also αἶρομέις πόνους *Ion* 199 and similar phrases.

1. 506. φευξέμεσθα μὴ θανεῖν. Compare *Hdt.* 7. 194 βασιλέα Δαρείον οὕτω διαφυγῶν μὴ ἀπολέσθαι, lit. 'escaping Darius (so as) not to perish.' After verbs implying a negative (as hindering, forbidding, avoiding, etc.), μὴ is inserted before the following infinitive, where in English no negative is used.

ll. 508, etc. The sense is, 'It is indeed ridiculous to pose as suppliants, and then to disgrace our parentage by playing the coward.'

1. 510. δρᾶσθαι, 'appear as,' i. e. 'show ourselves to be cowards.' ποῦ, etc. (see note on l. 369 = 'where shall we find such conduct exhibited (lit. 'conspicuous') among good men?')

1. 511. οἶμαι, 'I suppose,' ironical, as in l. 968. So *credo* in Latin. ἂ μὴ τύχοι, a form of deprecation, = *quod di avertant*. Compare l. 714.

1. 514. μὴδὲν ἦσσον = ὁμοίως (*Alc.* 71), 'all the same.'

ll. 515, 516. ἀλλά = 'but supposing,' etc. δῆ, 'really,' 'actually;' or representing the supposition as a certainty, 'if, as *of course* they will do.'

1. 517. For ἱκεσίοισι κλάδοις compare ll. 124, 226 n.

1. 520. οὐδὲ μέντοι, etc., 'not even so' or 'in any case.'

1. 522. ἤδη, 'before now.' τῇδε, 'thus,' i. e. with such a hope before them.

ll. 526, 527. ἀναξίαν, 'undeserving,' i. e. too distinguished (ἐπίσημος) to merit such a fate; compare ll. 509, 513. For ἥτις, 'such a one as,' see l. 409 n. The sentiment is expressed in the proverb *noblesse oblige*.

1. 529. κατάρχεσθε, 'begin the rites.' A tuft of hair was cut from the victim's head, and thrown into the fire, as first-fruits (*primitiae*) of the sacrifice. Hence κατάρχεσθαι was a technical term for beginning the rites. See notes on *Alc.* 74, *Iph. T.* 40. The scanning κατάρ | χέσθ' εἰ | δοκεῖ violates the rule that a spondee in the fifth foot should consist of one word, or of two words closely connected (as in l. 303), unless the first half of the spondee is a monosyllable. But there are other instances, e. g. *Ion* 1 νῶ | τοῖς οὐ | ρανόν, *Alc.* 671 οὐ | δέῖς βού | λεται.

1. 531. ἐκούσα, etc., compare *Andr.* 357 ἐκόντες οὐκ ἀκόντες. Such pleonasm is common (so in Bible, 'alive and not dead,' 'blind and they see not,' etc.). Compare πανύστατον δὴ κούπον' αἰθις ὕστερον *Soph. Ai.* 858, also ll. 487, 969. ἐξαγγέλλομαι, 'declare my willingness,' i. e. 'promise,' the usual sense of ἐπαγγέλλομαι.



ll. 533, 534. For εῦρημα ἡῦρηκα, cognate acc. with active verb, compare εῦρημ' εὔρον *Med.* 533, also expressions like κτήμα κτᾶσθαι, ὤψιν ἰδεῖν, δόσιν διδόναι, εὐχὴν εὐχεσθαι, etc., etc. μὴ φιλοψυχούσα, 'if I love not my life;' μὴ expressing a condition or supposed event: compare ll. 264, 283.

ll. 535, 536. φεῦ, as in l. 552, is 'ah' rather than 'alas.' It expresses astonishment mingled with regret that so dear a sacrifice should be necessary. πάρος=πρό, ὑπέρ, 'for,' like πάροιθεν in l. 583.

ll. 537, 538. γενναίους μᾶλλον=γενναιότερους. Compare σώφρων μᾶλλον *Alc.* 183. Hence supply γενναιότερα (ἔργα) with δράσειεν. ἔτι='ever' in the future, i. e. after such an example as this.

ll. 539-607. IOLAUS. 'Thou art indeed the child of Heracles! But I grieve for thee. Call hither thy sisters and draw with them the lot of death.' MAC. 'Speak not to me of lots. Willingly, not perforce, do I offer my life for these.' IOL. 'Now thou art even nobler than before. I bid not neither forbid thy choice.' MAC. 'I am resolved. By thy hand let me fall.' IOL. 'I cannot see thy death.' MAC. 'At least in women's arms let me expire.' DEMOPHON. 'I promise it, bravest of womankind. Speak now thy last words, if thou hast aught to say.' MAC. 'Farewell, sire, and may thy children be wise like thee! See how I give my life for thee and thine. Farewell, too, my brethren! honour your foster father and Alcmena and your protectors here. Bury me as I deserve, who offer myself for you. The memory of this deed shall cheer me beyond the grave, if there be aught of knowledge there. Better haply if there were none, but death the final remedy.' IOL. 'For the last time, farewell! all honour shall be thine. Support me, children, for my strength fails. One woe is past, but sorrow still remains.'

l. 539. τὸ σὸν κάρα, a common periphrasis for σὺ, compare φίλον κάρα, κασίγνητον κάρα, etc. So 'carum caput,' 'lepidum caput' in familiar addresses.

ll. 540, 541. φρενός is best taken after σπέρμα, 'offspring of that soul divine.' Ἡρακλῆος in apposition with ἐκείνου, 'that famous one *illius*', even Heracles.' This epic form is not found elsewhere in iambic verse. See Critical Appendix.

l. 543. ἐνδικωτέρως, a rarer form of the comparative adv. than ἐνδικωτέρον, cp. εὐλαβεστέρως *Irh. T.* 1375. Elmsley instances ἀσφαλεστέρως, ἐνδικωτέρως, χαλεπωτέρως, etc., from Thucydides.

l. 548. χάρις, 'free gift,' as in the New Test.; 'graciousness' (P.).

l. 550. χρήσθαι, etc., 'deal with me as a willing victim;' see note on l. 439.

ll. 554, 555. ὑπερφέρεis, etc., 'you outdo' or 'surpass one



courageous act by another.' Ὑπερφέρειν in its usual sense of one person or thing *excelling* another takes the genitive, as τέχνη τέχνης ὑπερφέρουσα Soph. Oed. T. 380.

ll. 558, 559. κελεύεις, i.e. 'you do in fact *bid* me,' though you disclaim doing so (l. 556), since you remind me of the benefits my death will confer upon my brethren. σοφῶς, probably 'wisely' in regard of the consequences stated above; but Musgrave may be right in his rendering '*prudenter, caute*,' i. e. in such cautious terms as to clear yourself of responsibility, considering the frequent use of σοφός, σοφία, etc., by Euripides in this sense. μιάσματος, the 'stain' of guilt involved in putting me to death. ἐλευθέρως θάνω, 'let me die as a free agent' (ἐκούσα).

l. 561. From a like feeling of modesty the maiden Polyxena at the moment of her sacrifice πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν, Hec. 569. See also l. 566.

l. 562. σφαγῆς γε, etc., 'even to the dreadful ordeal of the knife.' Elmsley cites Med. 393 τόλμης δ' εἰμὶ πρὸς τὸ κάρτερον.

l. 563. εὐχομαι, 'I boast myself' to be sprung: a common phrase in Homer. For the ellipse of εἶναι cp. Aesch. Supp. 17 ἐξ ἐπιπνοίας Διὸς εὐχόμενον.

l. 565. σὺ δ' ἄλλά, as in Med. 942, ὑμεῖς δ' ἄλλά Hec. 391, 'but at least' or 'do then,' etc. (if you cannot do *this*). τοῦδε, Demophon.

l. 567. παρθένων, partitive gen. Compare Homer's διὰ γυναικῶν, θεάων, etc., 'sancte deorum' Virg. A. 4. 576.

l. 568. κοσμεῖσθαι, 'be arrayed' in funeral attire. For the custom see Dict. Antiq. s. v. FUNUS, also notes on κόσμος in Alc. 149, 161.

l. 570. τλημονεστάτην, not 'most miserable' but 'bravest.' Compare Hec. 560. The root of τλήμων, ἔτλην, etc., is that of *tollo, tuli*, etc.: its primary sense is 'bear up,' 'endure,' hence the various meanings, 'bold,' 'wretched,' and sometimes 'hard-hearted.'

ll. 572, 573. βούλει, sc. προσειπεῖν from next line. δὴ with ὕστατον 'thy very last.'

ll. 575, 576. τοιούσδε, sc. γενέσθαι, 'to be such as thou art (namely) wise,' etc. For ellipse of εἶναι cp. Med. 295 παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς. ἀρκέσουσι = 'it will suffice them,' but the personal construction is preferred as in δοκῶ, φαίνομαι, ἄξιός εἰμι, etc. Compare Soph. Ant. 547 ἀρκέσω θνήσκονσ' ἐγώ.

l. 577. σῶσαι μὴ θανεῖν, 'save them from death,' but μὴ is inserted, because σῶσαι involves the *negative* notion of preventing. See note on l. 506. But the μὴ is sometimes omitted, as ὃν θανεῖν ἐρρυσάμην = τοῦ θανεῖν, Alc. 11. With πρόθυμος ὦν, sc. σώξεν, 'as you are already desirous of doing.'

l. 579. ὦραν γάμου, for the usual βίον or ἡβης, *adolescentiam nubilem*, the 'bridal bloom,' or 'springtime' of life, when marriage was most desirable; compare l. 591.

l. 581. ὁμιλία, 'gathering,' abstract for concrete. See note on προστροπὴν l. 108.

ll. 582, 583. ὅσων, 'everything for the sake of which (to secure which) my life will be sacrificed.' For πάροιθεν see on πάρος l. 536. With καρδία, the literal meaning of σφάξιν, *jugulare*, is obscured, but καρδία, ἡτορ, etc., are equivalent to 'self' or 'person' (like κάρα in l. 539).

l. 584. ἔσω, usually ἔνδον where no motion is implied. But compare *Iph. T.* 625 εἴσω δόμων τῶνδ' εἰσίν, also with ναίουσιν *Hipp.* 4, and with μένειν *Aesch. Sept.* 221.

ll. 588-590. ὥς, 'how,' answered by κάλλιστα. ἐνδεής, i.e. as no mean or inferior victim. Or (with Paley), 'I have not been found wanting' but' etc. παρέστην, 'yielded myself.' Compare παρίστασθαι σφαγῇ l. 502.

ll. 591, 592. τάδε, etc. The sense is 'the thought of this self-sacrifice will be my treasure in place of children and a compensation for my unwedded state,' i.e. for a life cut short before marriage l. 579). κειμήλια, something 'laid up' or 'treasured' in the memory. εἴ τι δῆ, 'if there is really any life beyond the grave.' τι in the vaguest sense = existence or state or sensation.

ll. 593-596. Macaria checks her aspirations by the thought that perhaps after all it is better if there be no such state hereafter, and if death should be the 'final goal of ill.' Paley, referring to *Alc.* 745 εἰ δέ τι κακέϊ πλέον ἔστ' ἀγαθοῖς, remarks on the uncertainty of the Greek mind about a future state and the consequent desire of the unhappy for 'utter extinction in death.' Contrast with this sentiment the words of Iphigenia, when pleading for her life at Aulis, *Iph. A.* 1250,—

τὸ φῶς τόδ' ἀνθρώποισιν ἡδιστον βλέπειν,  
τὰ νέρθε δ' οὐδέν· μάλινται δ' ὅς εὐχεται  
θανεῖν· κακῶς ζῆν κρείσσον ἢ θανεῖν καλῶς.

ἐκεῖ, 'yonder,' a common expression for the other world. ὅποι τις τρέπεται, *quo quis se vertat*, 'whither one may turn' or 'have recourse' for consolation.

ll. 597-599. Compare *Suppl.* 841 οἷδε διαπρεπεῖς (εἰσίν) εὐψυχία. Milton seems to have had this passage in mind when he makes Dalila say in *Samson Agonistes* 980 'I shall be sung the famousest of women . . . living and dead recorded.' ἴσθι . . . ἔσει. The regular construction of ἴσθι, as a verb of perception, would be with the par-

ticiples (ἴσθι ἐσομένη), but ἴσθι is here parenthetical. If the participle refers to the subject, it stands in the nom. by attraction, otherwise it is put in the accus., as οἶδα ὦν, but οἶδά σε ὄντα: see ll. 983, 987. Virgil imitated this construction in *A.* 2. 377 'sensit medios *delapsus* in hostes.' ὕφ' ἡμῶν, denoting the agent, because τιμιωτάτῃ ἔσει = the passive τιμηθήσει (W.).

ll. 600, 601. δυσφημεῖν γάρ, etc., '(I say no more) for,' etc. He does not wish to speak harshly of the goddess who demanded the sacrifice. For δυσφημεῖν transitive Paley quotes *Hec.* 18 τί με δυσφημεῖς; κατήρκται, 'has been devoted.' Compare κατάρχεσθε l. 529 n.

ll. 604-606. αὐτοῦ, 'here.' πεπραγμένοις: he speaks as if the sacrifice were already accomplished. οὔτε . . . τε . . . οὐ, instead of οὔτε . . . οὔτε = 'not . . . and yet not.' Compare *Hipp.* 302 οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἥδὲ νῦν τ' οὐ πείθεται, 'her heart was not then softened by any words, and even now she heeds me not.' For μή with part = 'if,' etc., see on l. 262. οὐ βιώσιμον, *non est vivendum*. So ἀβίωτον ἡμῖν *Ion* 670.

l. 607. i. e. though Macaria's death is a sore calamity, yet a 'worse mischief' (ἄτη) would ensue if they were all surrendered to the Argives.

ll. 608-629. CHORUS. 'Weal and woe are from the gods; fortune oft changes. She debases the mighty and exalts them of low degree. None may escape his destiny. Iolaus, be not thou cast down; her lot is blest by a death so noble. Arduous is virtue's path, but the good man's death we all revere.'

ll. 608, etc. The metre is *dactylic* throughout, the strophe and antistrophe corresponding syllable by syllable. The first line in each is a hexameter, the second and fifth dimeters *catalectic* (or 'Adonic' verses); the 3rd, 4th, 6th, and 7th are tetrameters, the 8th (l. 615) a hexameter *acatalectic* (i. e. ending with a dactyl), and the last line a pentameter, in a form which is comparatively rare; compare *Troad.* 837 καλλιγάλανα τρέφεις· Πριάμοιο δὲ γαῖαν. [The tragic hexameter differs from the heroic chiefly in its neglect of *caesura*, as in l. 626; compare also *Phoen.* 802 αἵματι Θήβας, κῶμον ἀναυλοτάτον προχορεύεις. Also in the occasional use of the *acatalectic* form (l. 615). See above.]

ll. 610-612. βεβάναι εὐτυχία, 'walks in prosperity;' compare the Scriptural use of 'walk' indicating a course of life or action. παρὰ . . . διώκει, 'presses hard upon.' Compare *Alc.* 926 παρ' εὐτυχῇ σοι πότμον ἦλθεν . . . ἄλγος. So 'secundum precationem,' 'directly after the prayer,' *Liv.* 21. 45. διώκει is intransitive here. For ἄλλαν, etc.



compare *Iph. T.* 195 ἄλλαις δ' ἄλλα προσέβα . . . ὀδύνα, also the proverb ἄλλα δ' ἐξ ἄλλων κυρεῖ *ib.* 865.

1. 613. ἀφ' ὑψηλῶν, neuter, 'from their high estate,' or masc., 'from having been exalted' (P.), but ἐκ is more usual in this sense. See on l. 796. ᾤκισε, aor. of custom, 'brings low.' The sentiment is common. Compare *Hor. Od.* 1. 34. 13, *Hesiod Opῥ.* 6, also Hannah's song in 1 *Sam.* 2. 7, and *St. Luke* 1. 52, 53. 'He hath put down the mighty' etc.

1. 614. ἀτίταν, 'unhonoured,' i.e. of no account. Compare *Aesch. Ag.* 72 ἡμεῖς ἀτίται σαρκὶ παλαιᾷ.

11. 615-617. οὐ θέμις, as in *Ion* 222, Lat. *nefas*. ἀπώσεται, 'thrust from him.' Compare the chorus in *Alc.* 962 on the power of Necessity. With ὁ πρόθυμος, sc. ἀλώσασθαι.

1. 618. μὴ with προπίτων only, = 'arise from thy grovelling state and bear;' compare l. 603. τὰ θεῶν, 'what the gods send.' So τὰ τῆς τύχης, etc., and similar expressions.

1. 620. φροντίδα, 'in thy heart;' acc. of respect, since ὑπεράλγει is intransitive.

1. 622. ἀμελέα, i. e. Macaria, in contrast to εὐδόκιμον. πρό = ὑπέρ (l. 532), compare προὔθανον l. 590.

1. 625. βαίνει, etc., 'virtue's road leads.' For the uphill path of Virtue see *Hes. Opῥ.* 289, etc., and the allegory in *Cebetis Tabula* c. xv. For διὰ compare *Alc.* 873 δι' ὀδύνας ἔβας, 'thou hast trodden the path of sorrow.'

11. 626, 627. τάδε, i. e. her act, or resolve. μετέχω σοι, 'I share your feeling,' i. e. 'agree with you.'

11. 630-701. SERVANT. 'Where are Iolaus and Alcmena?' IOL. 'I am here.' SERV. 'Why thus downcast? be of good cheer!' IOL. 'Who art thou?' SERV. 'A servant of Hyllus. I bring thee good tidings.' IOL. (to ALCMENA). 'Come forth and hear the news.' ALC. 'What is the matter? another Argive herald? Think not to lay hands on these; we will defend them.' IOL. 'Fear nothing; this is no enemy; he brings tidings of thy grandson.' ALC. 'All hail for thy message! Where is Hyllus?' SERV. 'With his army hard by.' IOL. 'What force has he?' SERV. 'A large one, arrayed for battle.' IOL. 'How far off is the enemy?' SERV. 'Their leader is in sight. But I go to join our friends.' IOL. 'I will go with thee.' SERV. 'Speak not so vainly.' IOL. 'Twere vain to desert my friends, I too can smite the foe.' SERV. 'Thy fighting days are over; feeble is thy strength now.' IOL. 'Say no more, I am resolved.' SERV. 'How wilt thou go unarmed?' IOL. 'There is a suit of mail within the temple. Go fetch it, I cannot abide at home.'



ll. 630, 631. χαίρετε, here = *salvete*, 'hail!' not as in l. 600. Iolaus is lying down covered up (l. 624), and is thus hidden from view.

l. 632. οἶα δὴ γε, etc., 'whatever *my* presence may avail,' i. e. if *my* presence can avail anything. The γε gives a further emphasis to οἶα δὴ. Paley, noting the rarity of the combination δὴ γε, would take γε with ἐμοῦ, but the order is against this, though of course there is an *implied* emphasis in ἐμοῦ also.

ll. 633, 634. τί χρῆμα, 'why,' as in ll. 646, 709. Cp. τί χρεός l. 95 n. κατηφές, 'downcast.' The corresponding verb occurs in *Med.* 1012 τί δὴ κατηφεῖς ὄμμα; οἰκέιος, 'private,' affecting himself and the family of Heracles. The opposite of θυραῖος, *Alc.* 811. ξυνειχόμεν, 'was troubled.' So συνέχεσθαι κακοῖς, πολέμῳ, νόσῳ, etc. Cp. *St. Matt.* 4. 24 νόσοις καὶ βασάνοις συνεχόμενους.

l. 636. ἐσμέν, referring to himself only, not to Alcmena also, as in ll. 39, 653. The use of ἡμεῖς for ἐγώ is common in tragedy. ἐρρώμεθα, perf. pass. of ῥώννυμι.

l. 639. πενέστης, 'retainer.' The *serfs* in Thessaly were properly called πενέσται; these were partly descendants of the old conquered tribes, partly, like the Laconian Helots, prisoners of war. [The connexion of the word with πόνος is doubtful; it is more likely derived from the name of some locality.]

l. 640. ὦ φίλτατε, addressed in thought to Hyllus, not to the servant. For the spondee in the 5th foot see on l. 529.

l. 641. πρὸς, adverb, 'besides,' as in *Med.* 704, *Orest.* 622, and elsewhere. τὰ νῦν τάδε, 'for the present.' This phrase recurs in *II. Fur.* 245, *Iph. A.* 537. τάδε = 'in this,' i. e. 'at this juncture.'

l. 642. λέγω, 'I mean.' Compare Ἐπίβοιαν λέγω *Soph. Ai.* 569.

ll. 644, 645. ὠδίνουσα, 'in sore distress,' lit. 'in travail' of soul. Compare *Soph. Ai.* 794 ὥστε μ' ὠδίνειν τί φῆς. τῶν ἀφιγμένων, though the order of words seems to connect it with ὠδίνουσα, 'trouble *about* those who have come,' is perhaps better taken after νόστος, 'the arrival' of Hyllus and the rest. νόστος, in its primary sense (as connected with νείσθαι), 'arrival,' not 'return.' Compare *Iph. T.* 1112. So νοστεῖν in *Hel.* 428, 474. εἰ, '(in your anxiety) whether.' Compare φόβος εἰ, etc., l. 791.

l. 646. τί χρῆμα. See above on l. 633. ἐπλήσθη, 'is filled,' aor. of the moment. Compare l. 232 n.

l. 649. τοσόνδε, etc., spoken defiantly, 'let me tell you *this* much.'

l. 651. ἢ τάρᾳ (ἤτοι ἄρα), 'then surely,' i. e. if I let you take them. This emphatic particle occurs in a similar connection in *Alc.* 732 and in six other passages of Euripides.

1. 653. δυοῖν γερόντοιν. Compare 1. 39. οὐ καλῶς, 'discreditably,' because they were both γέροντες, old and feeble.

1. 654. The spondee in the 5th foot is here legitimate. See on 1. 529.

11. 656, 657. ἔστησας, 'set up.' Compare 1. 74 n. σέ, 'about you,' from the general notion contained in βοῆν ἔστησας. No definite verb needs to be supplied. ὅπως βαίης, etc., i. e. 'to bring you out in front of the temple.' Take πέλας closely with βαίης.

1. 658. τίς γάρ, etc., 'who then is this?' Compare *Iph. T.* 533 τί γὰρ ὁ Λαέρτου γόνος; sc. πράσσει, *St. Matt.* 26. 23 τί γὰρ κακὸν ἐποίησεν; Γὰρ = γὰρ ἄρα, and the force of the latter particle here predominates.

11. 660, 661. καὶ σύ, said to the servant; τί, ποῦ, a double question = τί ἄπεστι καὶ ποῦ ἐστί; compare *Hel.* 156 πῶς ἐκ τίνος νεώς . . . ἤκετε; *Alc.* 213 τίς ἂν πᾶ πόρος κακῶν γένοιτο;

1. 663. τέρψαι, without the usual μή after a verb (εἶργε) implying a negative. Compare 1. 963 and 11. 507, 577 n.

1. 664. τάσσεται, causative middle, i. e. by the aid of his officers (P.). See note on θύσομαι 1. 340.

11. 665, 666. Alcmena says she has no further interest in these military details. Iolaus replies, 'yes, you have, but it is *my* business to enquire about them.'

11. 668, 669. πόσον τι (also in 1. 674), 'about how many.' ἄλλον, adverbial, in apposition with ἀριθμόν, = 'otherwise,' i. e. 'more exactly.'

1. 671. καὶ δῆ, here and in 1. 673 = ἤδη. κέρας is probably a sort of cognate accus., like καθῆσθαι ἔδραν 1. 55, 'he is posted on the left wing.' Compare *Suppl.* 658 δεξιὸν τεταγμένους κέρας. It may however be the nominative to ἔστηκεν, 'the left wing is already in position,' the presence of Hyllus in command of it being implied. The right wing, or post of honour, would be occupied by the Athenians as the lords of the country. So at the battle of Mantinea Thucydides says (5. 67) δεξιὸν μὲν κέρας Μαντινῆς εἶχον, ὅτι ἐν τῇ ἐκείνῃ τὸ ἔργον ἐγίγνετο (Elmsley).

11. 672, 673. ὥς εἰς ἔργον, 'ready for action.' The ὥς implies purpose; compare ὥς εἰς μάχην *Xen. Anab.* 1. 8. 1. παρήκται, 'brought up' for sacrifice. This was done immediately before a battle.

1. 674. ἀπωθεν, i. e. from the allied forces.

1. 675. ἐξορᾶσθαι. The ἐξ here and in 1. 677 = 'from afar.' There is a similar line in *Helena* 1263, where, in answer to the king's question 'how far off is the ship from land?' Menelaus replies, ὥστ' ἐξορᾶσθαι ῥόθια χερσούθεν μόλις.

l. 677. This line must be taken separately as part of the single-lined dialogue (στιχομυθία). Thus each speaker has two lines assigned to him, after which the dialogue continues as before.

l. 678. ἐρήμους, 'unsupported.' τοῦμόν μέρος, *quod ad me attinet*, i. e. 'if I can help it.'

ll. 680, 681. ταῦτά is explained by the following line. For ὡς ζοιγμεν see on l. 427, and for the dative after ὠφελεῖν, l. 330 n.

l. 682. πρὸς σοῦ, 'for one in your position,' i. e. for an old man like you. Similarly πρὸς ἀνδρὸς εὐγενούς *Hcl.* 959. ἦν, *decebat*, the 'words' having been already uttered. Compare l. 416, also note on χρῆν l. 112.

l. 683. καὶ μὴ, sc. ἤκιστα πρὸς ἐμοῦ ἐστιν (Pfl.).

l. 684. ἐν ὅψει, etc., 'in a mere look, without coming to blows.' δρώσης, used absolutely like ἐρᾶν in l. 691, 'if the hand acts not,' or 'is idle.' For μὴ = 'unless,' with participle, see on ll. 263, 264.

l. 686. πρόσθεν, 'sooner,' either of time, or = *potius*, i. e. 'more likely.'

l. 688. For ὦ τᾶν, see on l. 322. This familiar form of address is well suited to the present scene, which has a decided flavour of comedy. See Introduction, p. 9.

l. 689. ἀλλ' οὖν γε, 'but at all events.' οὐκ ἐλάσσοσι, i. e. than on former occasions, when I was young.

l. 690. σμικρόν, etc., = 'feeble is the aid which *you* contribute.' For the 'tertiary predicate' see on l. 55. σήκωμα, lit. 'weight' thrown into the scale. Compare ἀντισηκώσας, 'in compensation,' *Hec.* 57.

l. 691. δρᾶν, 'for action.' See above, l. 684 n.

l. 693. ὡς μὴ μενοῦντα, etc., = 'be sure that I shall not stay here, say what more you will.' He might have used the genitive absolute ὡς (ἐμοῦ) μὴ μενούντος: the accusative is not, strictly speaking, 'absolute,' but implies some verb such as 'knowing,' or 'understanding that,' etc., to be supplied in translation.

l. 695. δόμοισι, 'temple.' According to a well-known custom, arms taken in war (λάφυρα) were hung up and dedicated to the gods in their temples.

ll. 696, 697. οἷσι refers of course to ὅπλα, though τοῖσδε somewhat awkwardly intervenes. ζῶντες, 'if we survive' after the battle. ἀπαιτήσῃ, sc. αὐτά, with θανόντας as accusative of the person.

ll. 698, 699. See above on l. 695 and cp. *Andr.* 1122 κρεμαστὰ τεύχη πασσάλων καθαρπάσας. For ὀπλίτην as adjective with κόσμον see on l. 84, and compare ὀπλίτης στρατός l. 800, πλανήτης βίος l. 878, among other instances of this construction.



1. 700. οἰκούρημα, 'home-keeping,' which, as Medea says (*Med.* 249), was the business of women. Compare *Hipp.* 787 πικρὸν τὸδ' οἰκούρημα δεσπόταις ἑμοῖς. γίγνεται, 'proves' in the result.

11. 702-747. CHORUS. 'Thy spirit is strong, but thy frame is feeble. Why strive after the impossible? Consider thy years, and let go vain endeavours.' ALC. 'Wilt thou desert us? What shall I do if left alone?' IOL. 'This people will cherish thee. Zeus too regards thy state.' ALC. 'Him I will not upbraid: may he deal justly with me!' SERVANT (returning). 'Here is the armour. Put it on with speed, time presses; or let me carry it to the field.' IOL. 'That were best. Support me now as I go, and let us hasten to the battle.' SERV. 'Yours the delay, not mine.' IOL. 'See what I will do in the field!' SERV. 'Yes, if we arrive there.' IOL. 'Would that I were strong, as in days of old! Eurystheus then should fall by my hand, for he is craven-hearted, though men account him brave.'

11. 702-708. For the anapaestic metre of this chorus see note on 1. 288.

11. 703, 704. ἦβᾶ. Note the change of subject from χρόνος to λῆμα. The antecedent to ᾧ is understood in the object of πονεῖς, 'why this fruitless toil *after what* will but prove thy bane?' ἄλλως = μάτην, *frustra*, is common. Compare 1. 962.

1. 706. γνωσιμαχεῖν is explained (1) 'to know your fighting powers,' i.e. your weakness, hence to decline unequal contest; (2) 'to contend with your (former) sentiments,' and thus to 'change your mind' (μεταβουλεύεσθαι). The latter interpretation is probably right. In the four other passages in which γνωσιμαχεῖν occurs (three in Herodotus and one in Aristoph. *Aves* 555) this last rendering makes good sense, whereas in two of them at least, the other will not serve. σὴν ἡλικίαν = 'a man of your age;' abstract for concrete. Compare 11. 52, 108.

1. 708. For the pleonasm in πάλιν αὖθις compare 1. 487 n.

1. 709. τί χρήμα, cp. 1. 646 n. φρενῶν οὐκ ἔνδον, *mentis non compass*. Paley quotes Aesch. *Cho.* 225 ἔνδον γενοῦ, sc. φρενῶν, i.e. 'be reasonable.'

1. 711. Barnes compares Hom. *Il.* 6. 492 πόλεμος δ' ἀνδρεσσι μελήσει.

1. 712. τί δέ . . . πῶς, not really a double question (as in 1. 661), since τί δέ is a familiar phrase, marking a rapid transition to a fresh thought = 'but *then*,' 'but *see now*,' etc.

1. 713. παιδὸς παισί, etc., 'your surviving grandchildren.' παιδός = Heracles, as in 1. 41.

1. 714. ἦν δ' οὖν = 'if, as may happen,' or by a stress on the verb, 'if they *should*,' etc. χρήσονται, 'meet with,' especially of adverse



fortune. Compare *fortuna uti*. τύχη, an euphemism for θανάτω, or the like. Cp. *fato fungi* = 'to die.'

l. 718. ἀκούσεται κακῶς, *male audiet*, 'be evil spoken of.' Imitated by Milton in *P. L.* 3. 7 'Or, *hear'st* thou rather pure ethereal stream?' meaning 'wouldst thou rather be called?'

l. 719. The order is εἰ δ' ἐστὶν ὅσιος εἰς ἐμὲ αὐτὸς οἶδεν. ὅσιος = δίκαιος, 'righteous,' but implies the *divine* obligation of Zeus as the father of Heracles. Her faith in the deity falters for the moment, but it is confirmed later on (ll. 869-872).

l. 721. οὐκ ἂν φθάνοις, a common formula = 'you must lose no time' in doing a thing. For the tense of the participle see l. 120 n., and for the double ἂν cp. *Iph. T.* 245 οὐκ ἂν φθανοῖς ἂν εὐτρεπῇ ποιουμένη. See also l. 415 n. The second ἂν affects the participle κρύπτων = 'if you mean to cover,' lit. 'you would not be too soon, if you were now covering,' etc. (P.).

l. 722. Ἄρης στυγεῖ, etc. Pflugk cites the proverb ἀγῶν πρόφασιν οὐκ ἀναμένει.

l. 725. πυκάζου, 'enwrap yourself,' properly said of a thick covering, from πυκ-νός, *densus*. See Lexicon.

ll. 727, 728. ὀξύην, 'a spear' made of a tree so called, which some suppose to be a kind of beech, others a fir. Compare ἔγχρῃ ὀξύεντι Hom. *Il.* 5. 50. So in *Il.* 19. 390 μελίη, the name of the tree, is used for an ashen spearshaft. εὐθύνων πόδα, 'directing' or 'supporting my steps.'

l. 729. παιδαγωγεῖν, 'conduct' like a boy attended by a παιδαγωγός. Compare *Bacch.* 193 γέρων γέροντα παιδαγωγῇσω σ' ἐγώ.

l. 730. ὄρνιθος οὔνεκα, i.e. to avoid stumbling at the outset, which was a bad omen. For ὄρνις, 'omen,' cp. *Hel.* 1051 κακὸς ὄρνις. In *Aves* 720 Aristophanes rallies his countrymen on their frequent use of this word—

φήμη γ' ὑμῖν ὄρνις ἐστί, παρμὸν τ' ὄρνιθα καλεῖτε,  
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράπουτ' ὄρνιν, ὄνον ὄρνιν.

The absurdity of course is due to the literal sense of ὄρνις, 'a bird.'

l. 732. λειφθείς with μάχης, 'too late for the battle.' Cp. Hom. *Od.* 9. 448 λελειμμένος οἰῶν, of a ram 'lagging behind the flock.'

l. 733. δοκῶν τι δρᾶν, 'though you fancy you are doing something' wonderful.

l. 736. ἐκεῖ, i.e. on the field.

ll. 737, 738. Supply λεύσσειν σε before εὐτυχοῦντα. Compare l. 685 οὐ θένομι κὰν ἐγὼ δι' ἀσπίδος;

l. 739. τοῦτο, either nom., 'this is what I am afraid of' (that you will never get there), like νῦν καὶ τοῦτο κίνδυνος Xen. *Anab.* 7. 7. 31

(W.); or acc. lit. 'with respect to this.' Compare *Ion* 572 τοῦτο καὶ ἐχει πόθος (Pfl.).

ll. 740-744. For the sentiment Barnes cites the Homeric line εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη. 'would that I were young again and my strength firm!' and the wish of Evander in Virg. *A.* 8. 560 'O mihi praeteritos referat si Juppiter annos; Qualis eram,' etc. The expedition referred to was directed against the sons of Hippocoon, who had slain Oeonus, the son of Licymnius, a kinsman of Heracles. He took Sparta and restored the government to Tyndareus, who had been expelled by Hippocoon. οἶος (l. 743) is best taken as an exclamation = οἶω τρόπῳ, 'how I would put Eurystheus to the rout!' So *quantus* in Virg. *A.* 11. 204 '... quantus in clipeum assurgat,' 'how he towers with shield upraised.' Some take οἶος as a second relative after τοιοῦτος = ὥστε ἐμὲ θείναι, but this is awkward, and the construction appears to be unparalleled. Note that Iolaus turns from addressing his *arm* to addressing himself.

l. 744. τοί emphasises a general statement = 'to be sure,' Lat. *sane*. μένειν, *ad sustinendum*.

ll. 745, 746. The sense is, 'men commonly hold the wealthy in repute for courage, but wrongly.' Wecklein aptly quotes Hor. *Sat.* 2. 3. 95 'Virtus fama decus, divina humanaque pulchris Divitiis parent; quas qui construxerit, ille Clarus erit, fortis, iustus.'

ll. 748-783. CHORUS. 'Ye powers of earth and heaven, bring us news of the battle! we fight for our country and our homes. Terrible is our foe, yet will we not fear, for Zeus is on our side. Thou too, Athena, our protectress, save thine own! So shall thy honours, the maiden choirs and festal dances, never fail.'

The metre is 'glyconic,' with a few variations, See note on metre prefixed to the chorus beginning l. 353.

ll. 748-750. This invocation of the earth, sun, and moon at an important crisis is common in tragedy. It was natural to the Greeks, of whose religion nature-worship was the primitive source. Cp. *Med.* 1251, *Hipp.* 601, 672, *Phoen.* 1290, and for παννύχιος *Alc.* 451 ἀειρομένης παννύχου σελάνας. In Soph. *Aj.* 846 Ajax calls upon the Sun-god to carry tidings of his death to his parents. θεοῦ is used absolutely of the sun, as in *Alc.* 722 and elsewhere. The epithet of αὐγαί is taken from Homer's φαειμβρότου ἡελίοιο *Od.* 10. 138.

ll. 751-754. ἀγγελίαν, 'tidings' of the battle. οὐρανῷ, either 'in' or 'to heaven,' i. e. in the ears of the gods, that they may aid our cause. ἀρχέταν, adj., 'imperial' (P.). With θρόνον sc. Διός, and with Ἀθάνας sc. δόμοις by usual ellipse. Athena is invoked

as the tutelary goddess of Athens. See concluding lines of the chorus.

ll. 755-759. The Chorus through their leader speak as representatives of their countrymen. With γὰρ sc. περί from the next line. ὑποδεχθείς, passive form in middle sense = ὑποδεξάμενος. Elmsley, noting the rarity of such use of the passive aor., *especially in verbs which have the middle aor. as well*, gives no other instances of it. The N. T. use of ἀποκριθείς for ἀποκρινάμενος, 'having answered,' is something similar, but the verb is not there *transitive*, as it is here.

l. 758. κίνδυνον τεμείν combines the two notions of 'cutting' with the sword and trying the 'hazard' of battle, *secundo periclitari*. There is an analogy, but no more, with such phrases as ὁδὸν τέμνειν. Compare τέμνειν μαχᾶν τέλος Pind. *Ol.* 13. 55. πολὺ, 'gleaming.'

l. 759. Μυκήνας, acc. by attraction into the case of πόλιν, instead of ὡς Μυκήναι (εἰσίν).

l. 762. κεύθειν, 'nurse' or 'cherish wrath against,' etc., lit. 'hide in her mind.' Compare l. 879, also 'alta mente repositum' Virg. *A.* 1. 26.

ll. 766, 767. This recalls the language of *Psalms* 27. 1 'The Lord is my salvation: whom then shall I fear?' χάριν ἔχει exactly = 'hath a favour unto me' in *Psalms* 18. 19. Or it may be taken in its usual sense = 'is grateful.' Compare l. 719.

l. 769. ἔκ γ' ἐμοῦ. Since φανοῦνται is equivalent to the passive 'shall be thought,' ἐκ denotes the agent, 'by me.' Compare Soph. *Ant.* 264 ἐκ τῶνδ' ἄρχομαι among other instances. So 'of' in older English, as 'seen of angels,' etc.

l. 770. πότνια, i. e. Pallas (l. 754), known as Πολίως, Πολιοῦχος, and by similar titles. Cp. Virg. *Ecl.* 2. 61 'Pallas, quas condidit arces, ipsa colat.'

ll. 773, 774. ἄλλα, τᾷδε, adverbs of motion = *alio*, *huc*. δορυσοήτα, acc. of δορυσοήτης. The gen. pl. δορυσοήτων occurs in Soph. *Ant.* 1186.

ll. 775, 776. ἀρετᾷ, *dat. causae* (W.), 'for my own merit's sake.' οὐ δίκαιός εἰμι, personal construction, as in l. 142, 'I do not deserve.'

l. 777. πολύθυστος = πολλῶν θυσιῶν, *multis cum sacris peractus honos* (Pfl.). The great festival of the Panathenaea is alluded to.

ll. 778, 779. οὐδὲ . . . ἄμέρα, a parenthesis, κραινόνται being understood with αἰδαί, etc. (l. 780). λάθει, 'pass unobserved,' i. e. without doing thee honour. The expression μῆνῶν φθινὰς ἄμέρα is difficult and obscure. The simplest way of taking it would be as



a general periphrasis for 'the waning months,' but the singular ἡμέρα seems to point to something more definite than this. There was an older interpretation, which identified φθινὰς ἡμέρα with a festival of Pallas, held on the third of every month and called τριτόμηνις. In that case no particular stress must be laid upon φθινὰς, which would be merely 'the passing day,' or 'the day in its course,' and the allusion in the single word ἡμέρα would be understood by every Athenian. [There is at all events no reason to suppose any reference to μηνὸς φθίνοντος, i. e. one of the last ten days of the month.]

ll. 781-783. ὄχθῳ, the Acropolis. Compare Παλλάδος ἐπ' ὄχθῳ Ion 12. ὑπό, 'to the beat of;,' ὑπό is used of a musical accompaniment to the voice, as ὑπ' αὐλοῦ, ὑπὸ σάλπιγγος, etc. παρθένων, adj. Cp. ll. 699, 753.

ll. 784-891. SERVANT (from the field). 'Hear my good news! we have won the day.' ALCMENA 'For this thou shalt go free. But is Iolaus alive?' SERV. 'Ay, and hath wrought deeds of might, with his strength renewed.' ALC. 'Tell us all.' SERV. 'You shall hear. The battle was set in array, host against host. Then Hyllus stood forth in the midst and cried aloud: "Argive stranger, why spend we our strength? one man's life suffices: meet me then alone, and thus decide the issue." The armies gave assent, but Eurystheus, craven of soul, declined the challenge. Hyllus then retired; victims were offered, and either host made ready for the conflict. Then arose the clang of arms, shouts of men and the cry of battle. Each side in turn prevailed; at last the Argives turned and fled. Then Iolaus, mounting a car, pursued after Eurystheus, praying the while to Zeus and Hebe to renew his youth. And lo! a wondrous sight: upon his chariot-yoke shone two bright meteors, and Iolaus stood forth to view vigorous and young. Soon, at Sciron's crags, he took Eurystheus captive, and even now he comes bringing him bound to thee. Thus are the mighty fallen in their pride!' ALC. 'Zeus, thou hast heard me, and now are we indeed free. Our inheritance is restored. But why did Iolaus spare his enemy?' SERV. 'For thy sake, that thou mightest take thy fill of vengeance. He is no willing captive.—Remember now thy promise.'

l. 785. τῷδε=παρόντι, 'here before you.' It is doubtful whether this servant is the "Ἰλλου πινέστης (l. 639) or not. What Alcmena says at ll. 788, 789, and the man's appeal to her to give him his liberty (l. 890), make it probable that he was one of her own slaves.

ll. 786, 787. For the custom of erecting trophies made out of



armour taken from the enemy Wecklein cites Soph. *Ant.* 143 *ἔλιπον Ζηνὶ τροπαίῳ πάγχθαλκα τέλη*. In primitive times the arms were hung upon a tree, from which the branches had been lopped off. See description in Virgil *A.* 11. 5 beginning, 'Ingentem quercum, decisis undique ramis, Constituit tumulo, fulgentiaque induit arma, Mezenti ducis exuvias, tibi, magne, tropaeum Bellipotens.'

ll. 788-789. διήλασεν, etc., lit. 'has brought you through to gain your liberty' (sc. ὥστε), i. e. 'has wrought your liberty.'

l. 790. συμφορᾶς, i. e. her anxiety as to the fate of her friends.

l. 791. φόβος . . . εἰ, 'fear, whether,' i. e. 'as to their being alive' = μὴ οὐ ζῶσι. See on l. 655, and compare *Andr.* 61 φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται. With οὗς ἐγὼ θέλω sc. ζῆν.

l. 792. μέγιστον, adv. as in l. 597. Compare μέγ' ἀρίστα *Alc.* 758, μέγα σεμνή *Iph. T.* 1498. Sometimes we find a double superl. as μέγιστον ἐχθίστη *Med.* 1323.

l. 794. πράξας, 'either 'having fared,' or 'having performed' glorious deeds of valour. ἐκ θεῶν, *deorum auxilio*, as in l. 587.

l. 796. ἐκ γέροντος, compare ἐξ εὐτυχοῦς l. 939, also l. 603 n. So *ex* in Latin, as 'di ex hominibus facti' Cic. *de Rep.* 2. 10; also *de*, as 'fies de consule rhetor' Juv. *Sat.* 7. 198. For the pleonasm αὐθις αὐ see on l. 487.

ll. 797, 798. εὐτυχῇ is emphatic, with φίλων in close connexion. μάχης ἀγῶνα is really a single term = μάχην, hence the double genitive is less observable.

ll. 800, 801. There is a slight confusion here. Having begun with ἀλλήλοις the messenger should have said ἀντέταξαν, i. e. 'the two armies set in array,' etc. But desiring to include himself in his report as one of the combatants he uses the 1st person ἀντετάξαμεν instead. We might translate, 'when we had marshalled our respective hosts,' i. e. ἡμεῖς καὶ οἱ Ἀργεῖοι. κατὰ στόμα, 'face to face,' as in *Rhes.* 409.

l. 802. ἐκβὰς πόδα. See on l. 168 and compare πόδα πεζεύων *Alc.* 869.

l. 805. τί οὐκ, 'why don't we' = an emphatic imperative 'let us;' compare Latin *quin* with pres. ind. εἰάσαμεν, 'leave alone,' i. e. refrain from harassing by war. The aor. has a present force; compare Aesch. *Prom.* 766 τί οὐκ . . . ἔρριψ' ἐμαντήν; So 'cur non . . . consedimus' Virg. *E.* 5. 4.

l. 807. ἀνδρός, 'one man,' viz. Eurystheus, instead of a host. ἀλλά = 'nay but' in protestations, Lat. *at*. ἄγου, middle = 'tecum abduc' (Elms.).

ll. 811, 812. ἐπήνεσε, 'assented' (saying), etc., but the sense of λέγων is included in the verb. εἰς, 'for' or 'with a view to,' indicating the result, viz. 'to secure a release from their troubles, preserving (at the same time) their reputation for valour.'

ll. 813-815. οὔτε negatives the verb ἐτόλμησε as well as the participle αἰδεσθείς, 'he felt *no* shame, etc., *nor* did he venture.' For the meaning of αἰδώς and its derivatives see l. 6 n.

l. 816. εἶτα, indignant, 'after (such conduct as) *this*.' τοιοῦτος, 'such as I have said,' i. e. a coward.

ll. 821, 822. οὐκ ἔμελλον, parenthetical, 'without delay.' Compare l. 132 n. The phrase βρότειον λαιμόν recurs in *Iph. A.* 1084. Here the plural λαιμών is remarkable, if the reference is to the sacrifice of Macaria; and yet no other *human* victim could well have been offered. There are obvious reasons why the messenger should not divert the attention of the hearers from his narrative by the mention of her name, but the poet would seem to have forgotten the promise Demophon had made to her (l. 567), that she should die 'in the arms of women, not of men,' when he represents her as dying on the field of battle. Altogether there is a difficulty, if the reading βροτείων is the right one. (See Crit. Appendix.) οὔριον, to secure a prosperous issue. So in *Hel.* 1588 αἵματος ἀπορροαὶ οὔριαι, i. e. as an omen of success.

ll. 823, 824. The contest shows that the first οἱ refers to the chieftains and officers of rank, the second οἱ to the rest of the troops. ὑπ' ἀσπίδων πλευραῖς = 'under the protection of their shields,' but there is a sort of play upon words in πλευραῖς and πλευρά.

l. 825. τόν here has a generalising force, where we use the indefinite article, 'as *a* highborn chieftain should.'

ll. 826, 827. τῇ τε βροσκούσῃ, etc., 'the land that feeds you and that gave you birth.' The country is viewed under two different aspects, as the 'nurse' and the 'mother'; hence the article is repeated. Compare l. 1015. τινά, 'a man,' i. e. every man of you. Mark the calm dignity of this address, in contrast with the nervous anxiety of Eurystheus about his Argives. This again is meant for the glorification of Athens.

ll. 828, 829. θέλειν, 'to choose,' or 'consent.' Θέλω is stronger than βούλομαι, inasmuch as it implies the power of effecting one's purpose, whereas βούλομαι merely expresses a desire. The two verbs are distinguished in *Alc.* 281 λέγει θέλω σοι πρὶν θανεῖν ἂ βούλομαι. Alcestis could of course state her wishes, but could not ensure their being carried out after her death. For Argos and Mycenae see on l. 187.

1. 830. With ἐσήμηνε understand, as usual, ὁ σαλπικτής. ὄρθιον, 'loud and clear;' hence ὄρθιος νόμος, or ὄρθιος alone, used of martial music. Τυρσηνικῇ σάλπιγγι, also in *Phoen.* 1377, Aesch. *Eum.* 537, the long straight trumpet (*tuba*), said to have been invented by the Etruscans. In Soph. *Ai.* 17 it is called κώων from its bell-shaped mouth. Compare 'Tyrrenus tubae clangor' Virg. *A.* 8. 526.

1. 832. αὐχεῖς, 'do you think,' as in 1. 931. Compare 1. 333. πάταγον, etc., compare Ar. *Ach.* 539 πάταγος ἦν τῶν ἀσπίδων.

1. 834. πίτυλος, 'rush,' or 'onset' (*impetus*). The word is originally used of the splash of oars, hence of any quick movement or sudden stroke. Compare *Iph. T.* 307. For meanings see *Lexicon*. The derivation is uncertain.

1. 836. ἐπαλλαχθεῖς, 'interlaced' (P.). All commentators cite Virg. *A.* 10. 361 'haeret pede pes densusque viro vir.' Compare also Hom. *Il.* 13. 131 ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κύρυσ κύρυν, ἀνέρα δ' ἀνήρ.

1. 838. ἦν, 'were heard.' δύο, i. e. on both sides.

1. 839, 840. Ἀθήνας, sc. οἰκοῦντες, from σπείροντες, which properly applies only to γῆν, 'the soil;' an instance of zeugma. Compare 1. 311 n. γῆν is generally, if not always, masculine (from γῆς) in Attic Greek. Compare τούσδε γύας *Hel.* 89, οἱ δὲ πλησίοι γύαι Soph. *Oed. Col.* 58. ἀρήξετε, *arcebitis*. For the construction compare *Med.* 1275 ἀρήξαι φόνον δοκεῖ μοι τέκνοις.

1. 845. ἐμβῆσαί νιν δίφρον. For the double accusative compare *Cycl.* 466 καὶ σὲ καὶ φίλους . . . κοῖλον ἐμβήσας σκάφος (W.).

1. 847. ἐπεῖχε, either 'directed (his car),' or intransitive, 'pursued after' (*instabat*), as in *Bacch.* 1131 ὄχλος τε πᾶς ἐπεῖχε.

1. 848. δεῦρο, etc., 'thus far (I speak) as an eye-witness.'

1. 849. Pallene was a township of Attica, lying east of Athens, in the direction of Marathon. The goddess Athene had a temple there (Hdt. 1. 62).

1. 852. ἀποτίσασθαι, with double accusative as in 1. 882, 'to exact penalty from,' i. e. 'wreak vengeance on the foe.'

1. 855. λυγαίφ, 'dark,' 'shadowy.' See λύγη in *Lexicon*, and compare *Iph. T.* 110 νυκτὸς ὄμμα λυγαίας, 'the eye of darksome night.' The bright light of the 'stars' (or meteors) in front threw the car into shade.

1. 858. τύπον, 'outline,' showing the muscular strength of his arms.

1. 860. The 'Scironian rocks' (so named from the famous robber Sciron, whom Theseus slew) were on the confines of Attica and Megara. Apollodorus relates that Iolaus killed Eurystheus here and



brought his dead body to Alcmena. For the purposes of the play Euripides has departed from this form of the legend. See ll. 1026-1044, and Introduction p. 6.

ll. 861, 862. ἀκροθίνιον, 'as a trophy,' properly 'first-fruits;' hence the choicest part of the spoil. It will be observed that Iolaus does not after all appear in person; his absence is accounted for in l. 936.

ll. 864-866. λαμπρὰ κηρύσσει, 'proclaims aloud.' The saying which Solon is said to have uttered before Croesus, 'that no man is to be pronounced happy before his death,' is well known. See also the opening lines of Soph. *Trachiniae* 2, 3 οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις οὗτ' εἰ χρηστός, οὗτ' εἴ τῳ κακός.

ll. 867, 868. τροπαίε, 'causing defeat' of the enemy, hence 'giver of victory.' Compare l. 937. φόβου with ἐλευθερον, 'day of deliverance from fear.'

l. 869. ἐπεσκέψω, 'hast regarded' or 'looked upon' with favouring eye; said of a deity. So in Latin *invisere*, as in Virg. *G.* i. 25 'urbesne *invisere*, Caesar, terrarumque velis curam.'

l. 871. οὐ δοκοῦσα, 'though I never thought,' i.e. till this moment, as the imperf. participle shows. Compare l. 897.

l. 874. κακῶς ὀλουμένου, a sort of imprecation, almost amounting to a threat. It is rather forcible than dignified, and better suited to comedy or a 'satyric' play (compare *Cyclops* 473) than to tragedy.

l. 876. κλήρου, 'your allotted portion,' in reference to the division of Peloponnesus among the Heracleidae by lot after their return thither.

l. 879. κεύθων, 'having in his mind.' See on l. 762. σοφόν, 'subtle project.' Compare l. 558.

ll. 881, 882. παρ' ἡμῖν, *nostro judicio*. See l. 370 n. For construction of ἀποτίσασθαι see on l. 852.

l. 883. προτιμῶν, sc. ἐφέισατο, 'from a regard to your interests' or 'pleasure.' Compare κακῶν οὐδὲν προτιμῶν *Alc.* 762, 'nought regarding our misfortunes.'

l. 884. The καί, connecting two participles referring to different persons, is a little awkward. Paley suggests τῇ, supposing the καί to have been substituted when the reading was κρατοῦντα.

l. 886. The subject of ἐβούλετο is of course Eurystheus, though that of the preceding verb ἔξευξε was Iolaus.

ll. 888-890. μοι, the *dat. ethicus* = *precor*. ὁ εἶπας, compare l. 788. ἐλευθερώσειν, explanatory infin., 'that you would set me free,' or get Hyllus to do so, if the servant be his. See note on l. 785.

ll. 892-927. CHORUS. 'Pleasant are the dance and song and the



grace of *Aphrodite*; sweet also to joy in the prosperity of friends, whose fortune Time hath changed. Athens, thou art righteous and ever hast feared the gods. This is thy glory; let no man wrest it from thee. Thy son, *Alcmena*, is in heaven, with *Hebe* for his bride. Once *Athene* was his helper; her people now have saved his children and quelled the tyrant's pride.'

ll. 892-895. The metre is again chiefly 'glyconic' (see on ll. 353, 748); the first line is an iambic trimeter 'catalectic,' i. e. having five and a half instead of six feet.

ἡδύς, sc. ἐστί. εἰ with opt. = 'whenever,' εἴη being understood with λωτοῦ χάρις from the following line, 'whenever the flute's clear-toned music graces the banquet.' εἰνί, Epic. form, as in *Hipp.* 734, also εἰν is read in *Alc.* 436, and by some editors in *Alc.* 233. The lotus was an African tree from which flutes were made, hence Λίβυν λωτόν *Hel.* 170, Λίβυν αὐλόν *Alc.* 346.

ll. 895-897. For ἄρα = 'it seems' see on l. 65. οὐ δοκούντων, sc. εὐτυχῆσειν, and compare l. 871 n. [But Elmsley renders it 'who were held in no esteem.' Compare ἐκ τῶν δοκούντων *Hec.* 295.]

l. 899. τελεσσιδῶταιρα, 'that bringeth things to pass.' The same as Μοῖρα τελεσφόρος *Aesch. Prom.* 520. Compare τελεσφόρος Δίκη *Soph. Ai.* 1390 (Pfl.).

l. 900. The god Κρόνος (*Saturnus*) was identified with χρόνος, 'Time,' hence Αἰών, 'Age' or *duration* of time is said to be his offspring. Buttman cites *Cic. de Nat. Deor.* 2. 25 'Κρόνος dicitur qui est idem χρόνος.' Cp. also *Suppl.* 787 χρόνος παλαιὸς πατήρ ἀμερᾶν (W.).

ll. 901, 902. ὁδόν, 'course' of conduct. δίκαιον is fem. as in *Iph. T.* 1202. Euripides has several adjectives, especially those in -aios (also ῥάδιος, δηλός, etc.) with two terminations only. τόδε is explained by τιμᾶν θεοῦς following. ἀφελέσθαι, 'take from thee.' θεοῦς is a monosyllable, so θεός in l. 907 (pronounced as *thýōs*).

ll. 903, 904. μή, 'that thou dost not' do so. ἐλαύνει contains a metaphor from a racing chariot, 'driving near' the goal. Compare *Bacch.* 853 ἔξω δ' ἐλαύνων τοῦ φρονεῖν.

ll. 907-909. παραγγέλλει, 'announces,' i. e. his approval of those that honour him. παραιρῶν, 'taking off from,' 'curtailing the pride,' etc. = κολούων: compare *Hdt.* 7. 10 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν, 'the deity loves to bring low everything that exalts itself.' For the thought compare l. 388 n.

l. 910. ἔστιν, emphatic by its accent = 'lives.' See l. 29 n.

βεβακώς, either 'gone' from earth or 'having set foot in heaven.' Compare γαῖ', ἐν ᾗ βεβήκαμεν l. 62.

ll. 912-914. φεύγει λόγον, impersonal, = 'it is incredible.' πῦρὸς . . . δαιοθείς, in allusion to the death of Heracles on Mt. Oeta, related in Soph. *Trach.* 1191, etc.

ll. 915, 916. χρύζει, 'presses.' See Lexicon. χρυσέαν, with short υ, as in *Ιρῆ. T.* 1253 and in a dozen other instances.

ll. 917, 918. δισσοῦς, i.e. Heracles and Hebe, who was a daughter of Zeus. Compare Hom. *Od.* 11. 602 ἔχει καλλίσφυρον Ἥβην, παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίου. ἡξίωσας, 'hast honoured.'

l. 919. The exact rendering is doubtful, but the general sense seems to be that in human affairs we commonly find coincidences or correspondence; thus Athene once helped Heracles and now helps his children. συμφέρεται therefore = *congruunt, consentiunt*. Observe that τὰ πολλά means 'most things,' i.e. 'generally,' not 'many things,' i.e. 'often,' which would be πολλά alone.

ll. 920, 921. Athene is represented as having aided Heracles in several of his labours against the machinations of Hera. See Hom. *Il.* 8. 362.

ll. 923-925. κείνας, sc. θεᾶς. ἔσχε. 'hath restrained,' usually κάτεσχεν. πρό, 'before,' since Eurystheus preferred violence to the claims of justice.

ll. 928-932. MESSENGER (to ALCMENA). 'See, I bring thee Eurystheus captive, him that boasted to destroy Athens; but the gods willed otherwise. Hyllus and Iolaus sent me hither, to gladden thy heart with the sight.' ALCMENA. 'Art thou here, vanquished at last, mine enemy? Darest thou look me in the face, who erst didst harass my son with painful toils and now persecutest his children and me from land to land? But thou hast found a people who fear thee not, and soon shalt thou die ingloriously.' MESS. 'A captured enemy thou must not kill. Our lords will not suffer it.' ALC. 'Why must I not? doth Hyllus consent?' MESS. 'He will obey the law.' ALC. 'Eurystheus shall surely die.' MESS. 'It is too late: no one may slay him now.' ALC. 'I will do it. Call me what names you will, he shall not escape me.'

l. 929. σοι, ethic dative = 'so please you.'

ll. 930, 931. οὐχ ἦσσον, sc. ἀελπτον. ἡύχει, 'thought,' as in l. 832. χείρας, acc. of motion without preposition. Compare l. 393.

l. 932. πολυπόνῳ σὺν ἀσπίδι, with his vast 'toiling host.' The force of this epithet is increased by contrast with the result, which

proved all this labour to be in vain. ἀσπίδι is collective = δπλίταις, like αἰχμὴν in l. 275.

l. 933. πολὺ goes with μείζον, 'far more.' τῆς δίκης, 'than he had a right to do,' or 'was warranted in doing.'

l. 936. μὲν οὖν. Here and in l. 942 each particle has its separate force. The μὲν emphasises Ὑλλος and is answered by δέ in l. 938; the οὖν = 'you must know,' continuing the narrative. Distinguish this from the combination μὲν οὖν = 'nay rather.'

l. 937. For τροπαίου compare l. 867 n. καλλίνικον, 'for this glorious victory.' Compare τὸν καλλίνικον στεφανὸν Ἰλίου, 'the fair crown (prize) of victory over Troy,' *Irh. T.* 12. So in *Phoen.* 1250 Polynices is encouraged Ζηνὸς ὑρῶσαι βρέτας τροπαίων before his duel with Eteocles. ἵστασαν, 'were setting up' when I left them. See l. 787.

ll. 939, 940. ἐξ εὐτυχούς, 'after prosperity,' lit. 'from (being) prosperous.' Compare ἐκ γέροντος l. 796 n. Contrast the nobler sentiment of Odysseus towards his fallen enemy in *Soph. Ai.* 121

ἐποικτείρω δέ νιν

δύστηνον ἔμπας, καί περ ὄντα δυσμενῆ.

'I pity him, in his utter misery, though he is my enemy.'

But by the Greeks generally revenge was counted as a virtue.

ll. 941, 942. ὦ μῖσος. See on l. 52. For μὲν οὖν see note on l. 936.

ll. 946, 947. τὸν ὄνθ' ὅπου 'στί, generally an euphemism for 'being dead.' So Admetus says of Alcestis κείνην, ὅπου πέρ ἐστι. τιμᾶσθαι χρέων *Alc.* 1092. But, as Paley observes, Alcmena had already expressed her belief [l. 872] that Heracles was now in heaven. ἡξίωσας, 'thought proper,' as in l. 18.

ll. 949, 950. κατήγαγες, 'brought him down,' by ordering him to go, hence = 'sent him down.' The δέ which ought to connect this verb with ἔπεμπες is omitted by what is called *asyndeton*. Perhaps this is intended to mark Alcmena's excitement. ὕδρας λέοντάς τε, plural of exaggeration, the allusion being to the Nemean lion and the Lernean hydra, in the 1st and 2nd labours of Heracles. So in *Irh. T.* 1359 ξύανα καὶ θυηπόλους is said of one image and one priestess. λέγων = κελεύων, 'bidding him.' ἔπεμπες, imperf. of repeated action, 'didst send once and again.'

l. 955. ἱκέτας . . . καθημένους, compare l. 33 n.

l. 959. κερδανεῖς ἅπαντα, i. e. in dying only *once*. χρή, not χρῆν, which would mean 'you ought to have died,' since his death has yet to be accomplished. Compare χρῆν l. 112 with χρή l. 491; also see ll. 968, 969.



11. 962, 963. ἄλλως, *frustra*, as in l. 704. For μή after εἶργει, a verb implying a negative, see on l. 507, also l. 663.

1. 966. For the feeling and custom of the Greeks on this subject Pflugk quotes Thuc. 3. 58 ὅτι ἐκόντας τε ἐλάβετε καὶ χεῖρας προῖσχομένους· ὁ δὲ νόμος τοῖς Ἕλλησι μὴ κτείνειν τούτους.

11. 968, 969. For χρῆν see above on l. 959. οἶμαι, ironical = 'I suppose you would have had him disobey the law of the land.' ἀπιστήσαι is usually 'distrust,' here 'disobey.' So ἀπιστεῖν *Ion* 557, τοῖς ἀπιστοῦσιν *Soph. Ant.* 219, ἀπιστος, 'disobedient,' *Iph. T.* 1477. ζῆν μηδὲ φῶς ὄραν, a common pleonasm; see l. 531 n. This is from *Hom. Od.* 4. 539.

1. 970. τότ' ἡδικήθη, 'it was *then* that he was wronged,' i. e. by not finding an honourable death on the field of battle, instead of being reserved for a shameful one (κακῶς l. 958) at the hands of Alcmena. The messenger contends that Eurystheus, having escaped dying at the proper time, cannot fairly be sacrificed *now*. Eurystheus himself adopts the same line of argument in l. 1008.

1. 971. ἐν καλῷ = καλόν. Similar phrases are ἐν τάχει, ἐν ἀσφαλεῖ, etc. Compare ἐν εὐμαρεί = εὐμαρές, 'easy,' *Hel.* 1227.

1. 972. ἂν κατακτάνου, a variety of expression for the simple fut. (ἐξαίρησεται l. 977). Compare *Soph. Ant.* 912 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.

1. 973. τινά, 'somebody,' i. e. of some consequence, contradicting the messenger's assertion οὐκ ἔστιν ὅστις. Compare ζητῶ τις εἶναι *Ion* 596.

1. 978. τήν has a demonstrative force, implying an unenviable distinction, 'that audacious one,' or 'the overbold.' So τὸν προστρόπαιον l. 1015. Note that θέλῃ being in the subj. ἂν belongs to ὅστις, not to the verb as in l. 972, where it is in the optative mood.

1. 980. πεπράξεται, paulo post fut., 'shall find its accomplishment.'

1. 981. καί = 'and yet.' The Chorus desire to be lenient to Alcmena in her wrath, according to the rule laid down in *Hor. A. P.* 197 'et regat iratos et amet pacare tumentes.'

11. 983-1055. EURYSTHEUS. 'I will not crave my life of thee. Not of my own will came this quarrel with my kinsmen; Hera was the cause. But when our enmity was avowed, knowing that Heracles was strong, for my own safety I devised every means to crush him and his children after him, my deadliest foes. What else in my place would'st thou have done? 'Twere impious to slay me now: this city hath acquitted me, fearing the gods.—But for myself



*I care not whether I live or die.* CHORUS. 'Release him, Alcmena; Athens will have it so.' ALC. 'What if he be slain, and Athens still obeyed.' CHO. 'How can this be?' ALC. 'I will kill him, and surrender his corpse; so shall I and the state be satisfied.' EUR. 'Slay me; I ask no quarter. But in gratitude to Athens I declare this oracle of Phoebus. Bury me here by Athenē's shrine; then will I ever befriend this city and hurt the descendants of these children, when they invade this land. Why then, knowing this, came I hither? Trusting that Hera would stand by me—Offer me no libations; these shall feel my vengeance, and my death shall be at once your benefit and their bane.' ALC. 'Therefore slay him with all speed; so shall your city prosper. Bear him hence to his doom.' CHORUS. 'So let it be: we at least are guiltless.'

l. 983. ἴσθι θωπεύσοντα. This line compared with l. 987 (ἦδη γεγώς) supplies a good illustration of the construction of εἰδέναι with the participle, explained in the note on l. 597.

l. 985. δαίλιαν ὀφλεῖν τινα, 'to incur some imputation of cowardice.' For the phrase see ὀφλισκάνω in Lexicon, and compare μωρίαν ὀφλισκάνεις ALC. 1093. The full expression 'to owe the penalty (δίκην) for a crime' was shortened into 'owe the crime' itself.

ll. 987, 988. ἦδη, this, not ἔδειν, is the true Attic form of the 1st person of the pluperf., as attested by the best authorities. So κεχήνη, ἀκηκόη, ἐπεπόνθη, etc., in Aristophanes. In the few instances where ἦδειν occurs in the texts (e.g. *Tro.* 655, *Soph. El.* 1185, etc.) ἦδη should be restored (Rutherford, *New Phrynichus*, pp. 235-237). αὐτανέψιος, compare l. 211. Eurystheus and Alcmena were grandchildren of Perseus on the father's side and of Pelops on the mother's side. Heracles also (through Alcmena) was descended from Perseus, whose son Sthenelus was the father of Eurystheus (l. 361).

l. 990. For Hera's part in the transaction see *Class. Dict.* s.v. HERCULES. νόσον, cognate acc. with κάμνειν, almost = 'madness,' in reference to his violent hatred of Heracles.

l. 992. ἀγωνιούμενος, 'that I must (was fated to) undergo this conflict of mind.' Eurystheus in strong terms professes his *reluctance* in dealing thus with Heracles, but there is nothing in the legend itself to support the assertion.

ll. 993, 994. σοφιστής πημάτων, 'deviser of pains,' i.e. the 'labours' imposed on Heracles. νυκτὶ συνθακῶν, 'holding converse' or 'communing with night.' Pflugk cites the proverb ἐν νυκτὶ βουλή.

l. 996. συνοικοίην, 'dwell with,' as a husband with a wife, = 'be wedded to.' Compare ἄχθος ᾧ ξυνοικεῖ *Soph. Phil.* 1168. So Tennyson

*In Mem.* 58 'O sorrow, wilt thou live with me, No casual mistress, but a wife?'

l. 997. οὐκ ἀριθμόν, also in *Troad.* 476, 'no mere cipher' (P.). Compare Hor. *Epist.* 1. 2. 27 'nos numerus sumus,' i.e. of no account.

ll. 998, 999. καὶ ὧν = καίπερ ὧν, 'though he is.' But the following ὧν = 'because he is.' For ἀκούειν = 'be spoken of,' compare l. 718 n.

l. 1002. ἐχθραν πατρώαν, 'heritage of enmity' or 'hereditary feud.' According to Hermann πατρῶα = *quae a patre veniunt*. πάντα κινήσαι πέτρον is the familiar saying 'to leave no stone unturned.' Its origin may be explained by another proverb (alluded to in *Ar. Thesm.* 530) ὑπὸ παντὶ λίθῳ σκορπίος ἐστί.

ll. 1003, 1004. Note the present participles indicating the *attempt* to slay, etc. Compare ll. 20, 79. The imperf. ἐγίγνετο is either 'continued secure' or 'was likely to prove secure,' = ἐμελλε γενήσεσθαι (W.).

ll. 1005-1008. οὐκ οὖν, ironical, 'I suppose *you* would not.' [Or οὐκοῦν, with note of interrogation after Ἄργος, 'would you not?' See on l. 255.] For the double ἄν compare ll. 415, 721 n. ἤλαυνες ἄν, 'would have been persecuting.' σωφρόνως, 'forbearingly.' οὐτὶν ἄν πίθοις, 'you won't make anyone believe that' (P.).

l. 1009. τότε, i.e. on the field of battle; see l. 970.

l. 1011. οὐχ ἄγνός εἰμι, personal construction (compare l. 143 n.), lit. 'I am not pure (without ban) to my slayer when I am dead;' i.e. my death will bring a curse upon him who kills me.

ll. 1012, 1013. ἀφῆκε σωφρονούσα, etc., 'showed her wisdom in letting me go, in that she regarded,' etc. Here as in l. 1111 the participle is the important word in the sentence. τὸν θεόν = religious duties generally. ἐμῆς, objective, 'animosity against me.' Compare νεῖκος τὸ σόν, 'my quarrel with you,' *Hel.* 1236; πένθος τὸ σόν, 'my mourning for you,' *Alc.* 336.

l. 1014. ἀντήκουσας, 'you have had your answer.'

l. 1015. τὸν προστρόπαιον, etc. For the article see on l. 978. The meaning probably is 'you must call me the avenger and at the same time the noble hero.' That is, 'if you kill me, I shall visit you with a curse (l. 1011), while you must admit my heroism in thus meeting my fate.' See Paley's note. [Pflugk renders it 'vel improbum vel fortem,' taking προστρόπαιον in its usual sense of 'guilty,' but this is hardly so good.]

l. 1023. τοῖς μετελθοῦσιν, 'who come to fetch it.' φίλων is the participative gen., 'those of his friends who,' etc.

l. 1024. τὸ γὰρ σῶμα, etc., 'for as regards his body I will not be

faithless to' or 'disappoint the state.' Or 'disobey' as in l. 968. By this nominal compliance Alcmena evades the difficulty; see l. 1020.

l. 1026. **πτόλιν**, this Epic form occurs *metri gratia*, in about a dozen other passages in Euripides. Here it is a correction.

ll. 1027-1029. **κατηδέσθη**. See note on **αἰδοῖ** l. 6, also ll. 43, 813, and compare *Ion* 179 **κτείνειν δ' ὑμᾶς αἰδοῦμαι**. With **δωρήσομαι**, etc., compare the construction of *donare*, 'to present,' with the accusative and ablative. This oracle seems to be an invention on the part of the poet. For the Athenian love of oracles see on l. 404. **δοκεῖν**, sc. **ᾧστε**.

l. 1031. **πάροιθε**, 'in front of.' The goddess is put for her temple, compare l. 440. For the Pallenian Athene see l. 849 n.

ll. 1032, 1033. **σοί**, i. e. the people of Attica. **σωτήριος** as in l. 402. **μέτοικος**, 'an alien corpse.' The idea is taken from the **μέτοικοι**, or 'resident aliens,' who had a recognised position at Athens (see *Lexicon*). Paley refers to *Rhesus* 415, where the burial of bodies in a foreign land is said to be **πίστις οὐ σμικρὰ πύλει**, i. e. a security to their adopted country against harm.

ll. 1034-1036. The allusion is to the invasion of Attica by the Peloponnesian descendants of the Heracleidae, here represented as an act of ingratitude for the favour now conferred upon them. See Introduction, p. 4. **χερί** = *manu*, as in l. 337.

l. 1037. **προϋστητε**, 'ye are patrons' (**προστάται**), see on l. 306. **πῶς οὖν**, 'how then (you may ask).'

l. 1040. Note the use of **οὐκ** instead of **μή** with the infin. After verbs of saying and thinking **οὐ** is often used to emphasise the fact stated, the infinitive clause being equivalent to one with **ὅτι** and a direct mood (**ὅτι οὐκ ἂν προδοίη**). Compare *Soph. Ant.* 377 **πῶς εἰδῶς ἀντιλογήσω τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην**; = **ὅτι οὐκ ἔστι παῖς, ἰβ. 755 **εἶπον ἄν σ' οὐκ εἶ φρονεῖν** = **ὅτι οὐκ εἶ φρονεῖς**.**

l. 1041. **στάξαι** strictly belongs to **αἶμα** only, and some similar word, such as **σπείσῃς**, must be supplied with **χοάς**, 'libations.'

l. 1042. **ἀντὶ τῶνδε**, 'in return for their treatment of me.' **νόστον**, 'journey' hither as invaders of this land (see on l. 1034), or 'return home,' as in *Suppl.* 1208 **φόβον γὰρ αὐτοῖς . . . θήσει καὶ κακὸν νόστον πάλιν**.

ll. 1045, 1046. **εἰ**, 'if,' as is the case = 'since,' **ἐστί** being understood. **τοῖς ἐξ ὑμῶν**, 'your descendants.'

ll. 1050, 1051. **कुसि दूनाइ**. Contrast l. 1023. Either Alcmena in her lust for vengeance forgets this promise of hers, or Euripides himself forgot what he had made her say. For **ὅπως** after verbs of ex-

HERACLEIDAE. LINES 1054-1055.

pectation, fearing, etc., see on l. 248. ἐλπίσης is of course said to Eurystheus.

ll. 1054, 1055. τὰ ἐξ ἡμῶν, lit. 'what proceeds from us,' i.e. 'our conduct' (P.). καθαρῶς = καθαρά compare ἔσται καλῶς l. 369). 'without stain of guilt' to Demophon and Acamas, since Alcmena alone was responsible for his death.

The Chorus file off by the *parodus* on the right; Eurystheus (as *protagonistes*) by the right-hand door, Alcmena (as *deuteragonistes*) by the door on the left.



## CRITICAL APPENDIX.

This is merely a brief commentary on some of the more important various readings and corrections given in the footnotes to the text. An account of the MSS. and principal editions of the play is appended to the Introduction.

Line 21. The MS. reading *ποτιμῶν* might possibly mean 'preferring,' i. e. 'making much of,' Argos, etc. But *προτείων* is doubtless right. See note.

1. 77. I have followed Pflugk in marking the omission of a line after this one, to correspond with l. 98. But the sense is complete, and the arrangement of *strophe* and *antistrophe* is elsewhere imperfect. Cp. ll. 90, 91, with 111-113.

1. 103. If the MS. *σέ* be retained, it must refer to Copreus; i. e. 'You must not depart hence after laying violent hands on these suppliants.' Cp. l. 106.

1. 116. The variant reading *τόνδε* would be inappropriate, as Demophon is not yet present. Also *τις* would have but little force here.

1. 163. The text is uncertain, though *θείς*, as explained in the note, may stand. We seem however to require a verb in the indicative, meaning 'do you,' or 'will you maintain war?'

1. 169. Professor Jebb, in the *Classical Review*, Vol. i. p. 196, suggests *ἔρω τὸ λῆστον ἐλπίδ' εὐρήσει μόνον*, 'I will state the best (that is to be said for you); you will find hope, and nothing more.'

1. 197. Some read *κρανοῦσι*, 'confirm,' from a suggestion by Elmsley, afterwards withdrawn in favour of the original *κρίνουσι*. The future *κρίνοῦσι* is due to Kirchhoff.

11. 221, 222. Though the fact of these lines being repeated from ll. 97, 98 does not by itself disprove their genuineness, there is still some force in Paley's observation that if ll. 220-225 were omitted, the speeches of Iolaus would contain exactly the same number of lines each; an arrangement which both Euripides and Aeschylus have in several instances observed. See Preface to Paley's *Euripides*, Vol. ii. pp. xix-xxii.

1. 223. From the unmetrical MS. reading *χωρὶς ἐν τε πόλει κακόν* Hermann simply omits the *τε*, but the meaning he gives, '*besides being an evil in the state,*' is questionable. Wecklein reads *χωρὶς ἐν τε τῇ πόλει, privatim et publice.*
1. 245. Elmsley retains the old reading *ὀκνῶ* ('I am loath to surrender them') with a colon or period after *γαῖαν*. But *ὀκνω*, as in text, is generally accepted.
1. 255. Musgrave's reading, *οὐκοῦν ἐμοὶ τύδ' αἰσχρόν, ἀλλ' οὐ σοὶ βλάβος* will mean 'Well, I admit the disgrace to myself, but then *you* will get no harm,' i.e. 'it will be all my doing, and no fault of yours.' This is less satisfactory than the text. Paley however observes that the MS. CT 'points to OT, and that *οὐ* has not unfrequently dropped out.' With this reading Demophon's reply will mean, 'But I say it *is* harm to me, if I let you take them.'
1. 367. Wecklein reads *βασιλεύσει δείξας* in reference to l. 111. But the change is unnecessary.
1. 385. The MS. reading *τὰ πρὸς θεῶν* would refer to favourable omens obtained by sacrifice. But Iolaus could not be supposed to know this as a fact, nor if he did, would be likely to mention it to Demophon.
1. 393. The emendation of Stephanus, *τάδε* for *τόδε*, making *εἰς* govern *πεδία*, is unnecessary. See note on construction of *πεδία*.
1. 418. The other reading, *ἢν δὲ μὴ ἐράσω* is not so clear as that in the text, but might mean 'unless I act so as to satisfy both parties.'
1. 460. The alteration from the Aldine *καὶ τύχης* to *κἀτυχής*, 'even a hapless wight,' makes good sense, but is not needed. See note.
1. 461. *κέρδος*, the reading of Musurus, will mean, 'though we may gain some present advantage (by giving you up), still we shall be disgraced.'
1. 470. Elmsley substituted *λύμης* for *λύμας*, taking the latter for a Doric genitive sing. But the accusative is right (see note), and the plural, denoting repeated acts of contumely, has its proper force.
1. 541. Though the form *Ἡρακλῆος* may be doubtful (see note) Elmsley's *Ἡράκλειος* as a feminine adj. is open to objection. If any change is needed, Bothe's *Ἡρακλέους πέφυκας* seems best.
1. 573. The MS. *μοι = precor* is probably an error of the copyist, caused by the *μοι* at the end of the next line.
1. 614. *ἀτίταν* is an almost certain emendation for the MS. *ἀλήταν*, which does not metrically correspond with *ἀρετά* in the antistrophe, l. 625.
11. 684-690. Wecklein has re-arranged these lines, placing ll. 688-690

first (after l. 683), then ll. 685-687, and l. 684 last of all. The passage certainly gains force by juxtaposition of the two lines—

ΙΟΛ. οὐδεὶς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται

ΘΕΡ. οὐκ ἔστ' ἐν ὄψει τραῦμα μὴ δρώσης χερὸς.

1. 743. Barnes' alteration of οἶος to οἶος, *solus*, is unnecessary (see note). This word is not used elsewhere by Euripides, and only once by Sophocles, in *Aias* 750.
1. 769. The MS. reading ποτ' ἂν εἴτ' ἐμοῦ φανοῦνται is of course corrupt. No emendation is certain; Dindorf's ἥσσονες παρ' ἐμοὶ ('in my judgment') θεοί is perhaps as good as the reading in the text. Some word such as θεοί or δαίμονες is at all events required.
1. 778. The other MS. reading, κεύθει = 'is obscured,' 'is neglected,' has nearly equal authority to that of λάθει in text.
1. 788. Reiske's διήνυσεν, 'has accomplished,' comes to much the same thing as διήλασεν in the text; but this change seems unnecessary. See note.
1. 822. Paley's suggestion, βοτείων, 'of animals,' would remove some of the difficulty involved in βοτείων, but the adj. βοτείος does not appear to be in use anywhere.
1. 838. The MS. reading, τοῦ κελεύσματος is retained by Pflugk. If genuine, it could only mean 'the words of exhortation were,' but such a construction is more than doubtful.
1. 912. Elmsley's φεύγω, 'I reject,' for the impersonal φεύγει, is a needless alteration. See note.
1. 933. The Aldine reading τύχης would mean, 'than his fortune warranted,' as shewn by the result.
1. 962. Some think that a line spoken by the Messenger has dropped out after this one, to complete the single-lined dialogue (στιχομυθία). But this arrangement is not always strictly observed, e.g. in *Alc.* 818, *Hel.* 706.
1. 1014. The MS. πρὸς before ᾧ is obviously an addition to explain ᾧ in the sense of 'as regards what,' etc. An anapaest at the beginning of a line is avoided, except when contained in one word, or when there is a *disyllabic* preposition, as ἐπὶ τοῖσδε in *Alc.* 375.





# INDEX.

[The references are to the Notes and the pages of the Introduction.]

- Abstract for concrete, 52, 108, 459, 481, 706.  
 Accusative, absolute (ἐξόν etc.), 7, 186 (also 693).  
 — adverbial, 65, 95.  
 — after μεμνησθαι, 470.  
 — after verb of motion, 393, 931.  
 — cognate, 18, 55, 77, 168, 394, 533, 671, 802, 990.  
 — double, 845, 852.  
 — in apposition to sentence, 72, 402.  
 — of position, 394.  
 — of respect, 59, 492, 620.  
 — of space traversed, 38.  
 Achaeans in Thessaly, 193.  
 Adverb of place for manner, 369, 1055.  
 αἰδώς, sentiment of, 6, 43, 101, 200, 460.  
 αἵρεσθαι, special sense of, 505, 986, 991.  
 αἰχμή, δόρυ, etc., for αἰχμήται etc., 274, 932.  
 ἀκούειν κακῶς, 718, 999.  
 ἀκροθίνιον, meaning of, 861.  
 Alcmena, her colloquy with Eurystheus, p. 10.  
 ἀλίζειν, meaning and derivation of, 403.  
 ἀλλά, emphatic force of, 565.  
 — in protestations, 807.  
 ἀλλὰ γάρ, construction and sense of, 480.  
 ἄλλως = *frustra*, 704, 962.  
 ἀμαθία, ethical sense of, 460.  
 ἀμαλός, derivation of, 76.  
 ἄν, repetition of, 415, 721, 1006.  
 Anapaestic metre, 288.  
 ἀνέχειν, with participle, 352.  
 ἀνιέναι = *repetere*, 211.  
 ἀνίσσθαι εἰς τι, meaning of, 3.  
 ἀντίσχεσθαι, meaning of, 365.  
 ἄντλος, metaphorical sense of, 168.  
 Aorist for present, 232, 613, 805.  
 — passive in middle sense, 757.  
 ἄπαιρε, an exclamation, 67.  
 ἀπιστεῖν, senses of, 968.  
 Apollodorus, narrative of, 860, p. 6.  
 ἀποτίσασθαι, construction of, 852, 882.  
 ἄρα = 'it seems,' 65, 449, 895.  
 ἄρα, possibly used for ἄρα, 116.  
 Argos, relations of with Athens and Sparta, pp. 4, 5.  
 ἀριθμός, special sense of, 997.  
 Arms, dedication of captured, 695.  
 — hung up as trophies, 786.  
 Article, emphatic, 190, 978, 1015.  
 — generalising force of, 825.  
 — as demonstrative pronoun, 291.  
 ἄρῳ, form of future, 322.  
*Asyndeton*, 949.  
 Athena, protectress of Athens, 351, 754.  
 — titles of, 771.  
 Athenian institutions, 181, p. 8.  
 — traits of character, 176, 181, 203.  
 Athens, laudation of by the dramatists, 203, p. 7.  
 Attic verbal forms, 282, 322.

Attic contractions, 488.  
 Attractions of case, 759.  
*αὐτός* (*ipse*) = 'willingly,' 501.  
*αὐχεῖν*, meanings of, 333, 353,  
 832, 931.

*βαίνειν*, meanings of, 62, 910.  
*βιάζεσθαι*, in passive sense, 71.  
*βούλεσθαι* and *θέλειν*, 828.

Causative middle, 340.  
 Ceyx, king of Trachis, 193.  
 Chalybes, notice of, 161.  
 Choral metres, 75, 288, 353, 608.  
 Choriambic metre, 353.  
 Collective for plural noun, 275,  
 932.  
 Colloquial expressions, 109, 195,  
 246, 321.  
 Comparative adv. in *-ως* (for *-ον*),  
 543.  
*Comparatio Compendiaria*, 348.  
 Constitutional government, 423.  
 Copreus, herald of Eurystheus, 49.  
*χαῖρε*, double meaning of, 600, 630.  
*χορός* and its compounds, 358.  
*χρή* and *χρῆν* distinguished, 959,  
 968, 969.  
*χρῆσθαι*, special senses of, 439,  
 550, 714.

Dactylic metre, 608.  
 Dative after *ἐγγύς*, 37.  
 — after *ὑπηκόος*, 286.  
 — after *ᾠφελεῖν*, 330, 681.  
 — causal, 474, 775.  
 — 'ethic,' 378, 474, 888, 929.  
*δή* = 'of course,' 516.  
*δή γε*, rarely combined, 632.  
*διὰ μόχθων βαίνειν*, 625.  
*διακναίειν*, meaning of, 296.  
*διδράσκειν*, compounds of in tra-  
 gedy, 14.  
*δίκαιος*, etc., of two terminations,  
 901.  
*δίκαιός εἰμι*, etc., 142.  
*διώκειν*, intransitive, 612.

Distributive for cardinal numerals,  
 236.

Dochmiac metre, 75.  
*δοκῶ* for *δύω* etc., 186, 245.  
 Doric forms in tragedy, 351.  
*δωρεῖσθαι*, construction of, 1028.  
*δυσφημεῖν*, transitive, 600.

*ἐγγύς* with dative, 37.  
*εἰ* after words of fearing, 791.  
 — with the indicative, 1045.  
*εἰ μή*, with ellipse of previous verb,  
 272.  
*εἰς* (*ἐς*) marking result, 812.  
*εἰς* strengthening a superlative, 8.  
*εἴτα*, indignant force of, 816.  
*ἐκ* (*ἐξ*) denoting the agent, 769.  
 — motive, 149.  
 — special uses of, 794, 796, 939.  
 — in compounds, 675, 677.  
*Ἑλλην* with fem. noun, 130.  
 Ellipse of *εἶναι* or *γενέσθαι*, 564,  
 575.  
*ἐν καλῷ* and similar phrases, 971.  
*ἐν μέσῳ* = *κοινόν*, 184.  
*ἐξαγγέλλομαι* = 'promise,' 531.  
*ἐξαμηχανεῖν*, meaning of, 495.  
*ἐξορίζειν*, senses of, 16, 257.  
*ἐοίγμεν*, syncopated form, 427,  
 681.

*Epexegesis*, 177, 181.  
*ἐπί*, denoting the object, 135.  
 Epic forms in tragedy, 541, 895,  
 1026.  
*ἐπισκέψασθαι*, special sense of,  
 869.  
*ἐς ἀβολάς* and similar phrases,  
 270.  
*ἐστιν*, emphatic, 29, 910.  
*ἔσω* for *ἐνδον*, 584.  
 Etruscan war-trumpet, 830.  
 Euphemisms, 300, 714, 946.  
 Euripides, early plays of, p. 3.  
 — *Supplices* of, p. 5.  
 — his dislike of heralds, 271.  
 — his famous heroines, p. 9.  
 — his frequent use of *σοφός*, 558.

Eurystheus, legendary fate of, p. 6  
 — character of, p. 10.  
 — pedigree of, 361, 988.  
*εὐχομαι*, Homeric use of, 564.  
*ἔχειν* = *κατέχειν*, 923.  
*ἔχῃσθαι*, special sense of, 498.

*ἦ*, redundant in comparison, 297.  
*ἦ τὰρα*, an emphatic particle, 651.  
*ἦκειν* = *προσῆκειν*, 213.  
*ἡμεῖς* for *ἐγώ* in tragedy, 636.

Fearing, etc., verbs of with *ὅπως*, 248.  
 Free speech at Athens, 181, p. 8.  
 Future state, Greek ideas of, 593.

*γάρ*, various uses of, 6, 303, 658.  
 Genitive, partitive, 46, 567, 1023.  
 — of respect, 213, 380, 397.  
 — of relation, 233, 447.  
 — objective, 402, 470.  
*γένος* = *aëtas*, 45.  
 Glyconic metre, 353, 748, 892.  
*γωνισμαχεῖν*, meaning of, 706.

Hebe, wife of Heracles, 918.  
 'Hendiadys,' 158.  
 Heracleidae, Return of the, 309,  
 pp. 6, 7.  
*Heracleidae*, criticism upon, pp. 8, 9.  
 — probable date of, p. 5.  
 — plot of, pp. 3, 4.  
 — characters in, pp. 9, 10.  
 — legendary basis of, p. 6.  
 — its tragic interest, p. 9.  
 — MSS. and editions of, pp. 10, 11.  
 Heracles, temple of at Marathon,  
 32.  
 — pedigree of, 36, 208, 988.  
 — labours of, 54, 949.  
 — death of, 914.  
 Heralds, Euripides' opinion of, 271.  
 Homeric epithet, 749.  
*Hypallage* of adjective, 440.

Imperfect, uses of, 416, 682, 951,  
 1004.

Indirect or oblique question, 482.  
 Infinitive, explanatory, 890.  
 — as direct object, 256.  
 — for imperative, 313.  
*ιστάναι βοήν*, 74, 656.

*καί* = 'and yet,' 981.  
 — with participle, 998.  
*καὶ δὴ* = *ἤδη*, 671, 673.  
*καὶ μὴν*, a dramatic formula, 118.  
*καὶ μὴν* . . *γε*, force of, 130.  
*καλχαίνειν*, meaning and deri-  
 vation of, 40.  
*καραδοκεῖν*, meaning and deri-  
 vation of, 279.  
*κατὰ στόμα*, a military term, 801.  
*κατάρχεσθαι*, in sacrifices, 529.  
*καταστέφειν*, of suppliants, 124,  
 226.  
*κατέχειν*, intransitive, 82.  
*κεκτώμην* and similar opt. forms,  
 282.  
*κεύθειν*, special sense of, 879.  
*κίνδυνον ῥίπτειν*, 148.  
 — *τέμνειν*, 758.  
*Κόρη*, a title of Persephone, 408.  
*κόσμος*, in funerals, 568.  
*κρίνειν*, senses of, 197.  
*Κρόνος* and *χρόνος*, 900.

*λαμπρός*, metaphorical use of, 280.  
*λέγειν* = *κελεύειν*, 950.  
*λείπεσθαι*, special sense of, 732.  
*Litôtes* or *Ἀλειôsis*, 300.  
*λόγω* and *ἔργω*, contrasted, 5.  
 Lotus tree, 895.  
*λυγαῖος*, meaning of, 855.

Macaria, character of, pp. 9, 10.  
 — traditions about, p. 6.  
 — parting words of, 591-596.  
 Marathon, altar of Zeus at, 70.  
 — tetrapolis of, 32.  
*μεθεῖναι* and *μέθεσθαι* distinguished,  
 266.  
*μεμνησθαι*, with accusative, 470.  
*μὲν* . . . *ἀλλὰ* (for *μὲν* . . . *δέ*), 13.

μὲν οὖν, distinct senses of, 936.

μέντοι, force of, 520.

μετά = 'in quest of,' 217.

μετέχω σοι, 629.

μέτοικοι at Athens, 1033.

μή, after verbs of hindering, etc.,

506, 577, 963.

— in hypothetical clauses, 264,

283, 534.

μήτε, followed by τε, 454.

μίσμα, of homicide, 558.

Middle future used passively, 334.

— causative force of, 340, 664.

Middle sense of passive voice, 42.

Milton, parallel passages in, 394,

597, 718.

'Momentary' aorist, 232.

μωρίαν ὀφλεῖν, 985.

Mycenae and Argos confounded, 187.

Nature-worship, 748.

*Nominativus pendens*, 40.

Nominative in apposition to sentence, 72.

Negatives, multiplication of, 384.

νησιώτης βίος, 84.

νικᾶσθαι, etc., construction of, 233.

νιν, plural (for αὐτοῦς), 129.

νόστος, primary sense of, 645.

νυν, emphatic force of, 461.

ὁ, as demonstrative pronoun, 291.

οἶδα, with participle, 597, 983, 987.

οἶμαι, ironical force of, 511, 968.

οἶος, in exclamations, 743.

οἶσθ' ὃ (δρᾶσον, etc.), 451.

ὀλούμενος, in imprecations, 874.

ὀξύη = δόρυ, 727.

ὅπως, with fut. ind., 248, 420, 1051.

— with opt. denoting purpose, 657.

Optative, indefinite, 19.

— with ἄν, for fut. ind., 972.

Oracles, Athenian fondness for, 404.

ὄρθιος, meaning of, 830.

ὄρνις = 'omen,' 730.

ὅσιος, meaning of, 719.

ὅστις, indefinite force of, 328, 408,

414.

οὔ, with infinitive, 1040.

οὐ μή, with subj. or fut. ind., 384.

οὐκ ἂν φθάνοις, 721.

οὐκ ἐμελλες, a phrase, 285.

οὔκουν and οὐκοῦν, distinguished,

255, 1005.

οὔν, meanings of, 149, 714.

οὔριος, meaning of, 822.

οὔτε, followed by τε οὐ, 604.

οὕτως, special sense of, 374.

ὄφρῦη, of a hill, 394.

ὦ τᾶν, in familiar address, 321, 688.

ὥς, denoting purpose, 672.

ὥστε = ὥς, 423.

ὠφελεῖν, with dative, 330, 681.

ὠφελον, construction of, 246.

πάλιν αὖθις, etc., pleonasms, 487,

708, 796.

Pallas, titles of, 771.

Pallene, temple of Athena at, 849.

Panathenaea, festival of, 777.

παρά, with accusative, 610.

— with dative, 201, 370, 881.

παρὰ μικρὸν ἐλθεῖν, 295.

παραίρειν, meaning of, 908.

παραστάτης, meaning of, 88.

πάροιθε, πάρος, denoting preference,

57, 200.

Participle, emphatic word in sen-

tence, 111, 1012.

— with φθάνειν, 120, 721.

— with οἶδα, etc., 597.

Pelasgi = Argives, 316.

πελάζειν, intransitive, 44, 288.

Peloponnesian war, incidents of,

p. 5.

Πενέσται, in Thessaly, 639.

Periphrastic form of aor. with ἔχω,

436.

Personal construction preferred to

impersonal, 142, 576, 776, 1011.

πίτυλος, senses of, 834.

Pleonasms, 487, 531, 969.

πλήν = ἤ, 'than,' 231.



Pluperfect, proper forms of (*ἤδη*, etc.), 987.

Plural of dignity, 294.

— exaggeration, 950.

*πόδα ἔχειν*, etc. (colloquial phrases), 109, 168.

*πόθος*, proper sense of, 299.

Preposition omitted with one of two nouns, 226, 755.

*πρεσβεύειν*, senses of, 479.

Present tense, continuous, 20, 211.

— denoting an attempt, 20, 79, 1003.

— instead of perfect, 83.

*πρό*, denoting preference, 925.

*πρός*, adverbial, 641.

— with genitive, 682.

*πρόσθεν* = *protius*, 686.

*προσθέσθαι*, contrary meanings of, 157.

*προστῆναι*, special sense of, 306, 1037.

*προστρόπιος*, meanings of, 1015.

*πρόσφορος*, meaning of, 480.

*προτιμᾶν* = 'regard', 883.

Proverbs, 994, 1002.

*πυκάζειν*, meaning and derivation of, 725.

*πυργοῦν* = 'exaggerate', 293.

*φέυ*, in exclamations, 535, 552.

*φεύγειν*, senses of, 15, 912.

*φθάνειν* with aor. and pres. participle, 120, 721.

*φθινὰς ἀμέραν*, doubtful meaning of, 779.

*φρενῶν ἔνδον*, 709.

Return of the Heracleidae, 309, pp. 6, 7.

*ῥυθμός*, of dress, 131.

Sacrificial customs, 529.

Scironian rocks, 860.

*σήκωμα*, meaning of, 690.

*σκαῖός*, senses of, 258, 458.

*σοφός*, use of by Euripides, 558.

Spondee in fifth foot of iambic, 303, 529, 640.

*Stichomuthia*, 677.

Subject of verb changed, 703, 886.

Substantive for adjective, 84, 698, 753, 783, 800, 878.

*συνφέρεσθαι*, doubtful sense of, 919.

*συναλλάσσειν*, intransitive, 4.

*συνάπτειν*, intransitive, 429.

*συνέχεσθαι*, special sense of, 635.

Suppliants, ceremonies used by, 124, 226.

*σύστασις*, meaning of, 415.

*τὰ νῦν τάδε*, a phrase, 641.

'Tertiary' predicate, 55, 690.

Theseus, legends of, 216, 218.

*τι*, used adverbially, 193.

*τί δέ*; colloquial phrase, 712.

*τί οὐ*; = emphatic imperative, 805.

*τί πλέον*, a phrase, 466.

*τί χρῆμα* = 'why', 634, 646, 709.

*τις*, senses of, 827, 973.

*τλήμων*, senses and derivation of, 570.

*τοι*, emphatic particle, 744.

*τὸ σὸν κάρα* = *σύ*, 539.

Tragic hexameter, 608.

*τροπαῖος*, a title of Zeus, 867.

Trophies of armour, 786.

*τύμβος γέρων*, meaning of, 166.

*ὑπάρχειν*, meaning of, 181.

*ὑπερφέρειν*, meanings of, 554.

*ὑπό*, special force of, 782.

Verbs of perception with participle, 597.

Women, privacy of in Greece, 474, 700.

*Zeugma*, 311, 839, 1041.

*Ζεὺς Ἀγοραῖος*, 70.



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